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BIOGRAPHY.

The Life of JOHN FELL, D. D. Bishop of Oxford.

JOHN FELL, D. D. Bishop of Oxford, was the son of Samuel Fell, D. D. who having, by his loyalty to his prince, and zeal for the Church of England, exasperated the rebels, they sought his life, and deprived him of the deanry of this church in the year 1647; and having threatened to murder him, he was forced to abscond, and died of a broken heart, February 1, 1648, the day that he was made acquainted with the murder of his royal master, king Charles I. His son, the subject of this memoir, was born at Longworth, in Berkshire, January 23, 1625: he received the elements of his education at Thame, in Oxfordshire; was admitted student of Christ Church, in 1636, at the age of eleven; he took his bachelor's degree on the 24th of October, 1640, and that of master June 2, 1643. About this time he was in arms for king Charles I. within the garrison of Oxford; and afterwards was an ensign. In 1648 he was turned out of his student's place by the parliamentary visitors, being then in holy orders; and from that time, till the restoration of king Charles II. he lived in a retired and studious way, partly in the lodgings of the famous physician Thomas Willis, his brother-in-law, in Christ Church, and partly in the house opposite Merton College, wherein he and others kept up the devotions and orders of the Church of England, and administered the sacrament, and other duties, to numbers of royalists, especially scholars who had been ejected in 1648. After the restoration

he was made prebendary of Chichester, and canon of Christ Church, in the room of Ralph Button, ejected; into which last preferment he was installed July 27, 1660. On the 30th of November following, he was installed dean of Christ Church, being then one of his majesty's chaplains, and doctor in divinity. As soon as he was fixed in that eminent station, he earnestly applied himself to root out of the college all remains of hypocrisy and nonsense, which had but too much prevailed every where in the late times of confusion; and to improve it in all sorts of learning, as well as in religion, laying those foundations which have rendered it famous to posterity, and will continue to make it ever flourish. Neither was he less diligent in restoring the discipline, than adorning the university with magnificent buildings. By his own benefactions, and what he procured from others, he built the north side of the quadrangle, which had been begun by his father; but, before the inside could be finished, and the top covered with lead, the civil wars began; so it continued exposed to the weather till the presbyterians became masters of the university, who, minding their own private concerns more than the public good, took away the timber, and employed it for their own use: the quadrangle itself was begun by cardinal Wolsey. Dr. Fell likewise rebuilt part of the lodgings of the canon of the second stall, and the east side of the chaplain's quadrangle, both which were finished in 1672; and a handsome range of buildings thereto adjoining fronting the meadows, finished in 1677 and 1678. The next fabric erected by his care were the lodgings belonging to the canon of the third stall, near the passage leading from the great quadrangle into Peckwater, finished about the year 1674. And, finally, he built the stately tower over the principal gate of the college, begun on the old foundation laid by cardinal Wolsey, in June 1681, and finished in November of the year following. This was done, however, chiefly with the donations of benefactors, whose arms are carved on the stone roof of the gateway.* He also made the elegant long walk in the meadow.

* Into this tower he caused to be removed, in 1683, out of the Campanile, a steeple in the Cathedral, the bell called *Great Tom of Christ Church*, said to be brought thither with the other bells from Oseney Abbey; which Bishop Fell had re-cast with additional metal, insomuch that it is now by far the largest bell in England. The dimensions of it are as follows: diameter, seven feet one inch; thickness of the striking place, six inches; weight of the whole bell, near seven

In the year 1666-67-68, and part of 1669, he was vice-chancellor of the university; and, whilst he continued in that office, took care to have persons of all degrees to go in their proper habits. He likewise looked narrowly to the due performance of the public exercises in the schools, and reformed several abuses therein. That he might keep up the credit of them, and of the whole university, he frequently attended himself the disputations of the schools, the examination for degrees, and the public lectures of professors and others; and, by his presence, rendered them more considerable, and caused them to be better performed than they were before. To the honour of the university of Oxford, these laudable customs are revived, at the chief instigation of the present worthy and most respectable dean of Christ Church, several professors of the highest eminence in point of learning and character,* and others; who, by their abilities, have acquired a reputation which posterity will revere; who, while learning and virtue remain, will be held, as they ought to be, in the highest respect, and numbered, as they deserve, among those who do the greatest good to their country. To return to our subject: Dr. Fell was a most excellent disciplinarian, and kept up the exercises in his college also with great strictness; was admirable in training up youth of noble extraction; had a faculty in that peculiar to himself, and took great delight in it. Several mornings in the week he constantly went round his college to the rooms of noblemen, and gentlemen commoners, to examine and see what progress they had made in their studies. No one was a greater promoter of learning in the university, and of all public works belonging to it, than himself. The edifices before mentioned, and likewise the Sheldonian theatre, built at his solicitation, are sufficient instances of the latter; and his zeal for the promotion of knowledge is a sufficient attestation of the former.

He likewise advanced the press, and improved printing in Oxford, in conformity to the design of Archbishop Laud, by

teen thousand pounds; and of the clapper, three hundred and forty-two pounds: sixteen men are required to ring it. It first rung on May 29, 1684, from which time to this, it is knolled every night "a hundred and one times," agreeable to the number of students in the college, as 'tis said, as a signal to all scholars to repair to their respective colleges and halls; and so it used to be while it hung in the Campanile. *Wool, Col. 796, and Br. Willis, p. 408, 409.*

* The Rev. Dr. Jackson, Professors White and Winstanley, Dr. Eveleigh, M. Kett, and many more.

whom it would certainly have been effected, as well as other matters of greater concern relating to religion and learning, had he not been prevented by the iniquity of the times. He was an eager defender of the university, and of its privileges, especially while he executed the office of vice-chancellor, and always endeavoured to advance its liberties: this brought upon him the ill-will of the citizens of Oxford. So worthy and so illustrious a person well deserved to be advanced to the highest dignities of the church. Accordingly, upon the translation of Dr. Henry Compton to the see of London, he was nominated Bishop of Oxford; elected January 8, confirmed February 6, and consecrated February 6, 1675-6. At the same time leave was granted him to hold his deanry *in commendam*, with a view to keep him in the college, that he might continue to do good to it and the university. He was no sooner settled in his see, than he undertook to rebuild the episcopal palace at Cuddesden in Oxfordshire, the outside of which was finished in 1679, and inside soon after.* He likewise held the mastership of St. Oswald's hospital at Worcester; but he gave up all the profits of his income there, towards augmenting it, and recovering the estates which belonged to it. The hospital he rebuilt in a most sumptuous manner, out of part of the revenues of his bishoprick, arising from the impropriation of the dissolved priory of Barbury: he liberally gave five hundred pounds to repair that church, which being the largest in Oxfordshire, and much out of repair, would otherwise have fallen to the ground. He also established daily prayers at St. Martin's, *alias* Carfax, the principal city church in Oxford, at eight in the morning, and the same time in the evening. In a word, he expended his whole substance in works of charity and piety. Among his other benefactions to his college, it must not be forgotten that the best rectories belonging to it were bought with his money. And as he had been so generous a patron whilst he lived, and as it were a second founder of his college; so he left to it, at his death, an estate for the maintenance of ten or more exhibitioners, for ever; who, as vacancies happen, are to be elected every first day of November,† when a public oration is spoken in the refectory in commemoration of him. Thus did this pious, learn-

* Wood al. 1797.

† Br. Willis, p. 435, 443.

ed, and zealous man, employ himself and his property in doing good. At length his bodily strength decayed, and his spirits were exhausted by too much zeal, and by forming too many noble designs. All these things, together with the unhappy turn of religion which he dreaded under King James II. continued to wear him quite out and shorten his life. He died July 10, 1686, to the great loss of learning, of the whole university, and of the Church of England. We may suppose that a man so active as he was, had not much time for contemplation. However, what he published was in general excellent. As to his character, besides what has already been said of him, it must be added, that he was one of the firmest friends of the Church of England; and was surpassed by none of the clergy in a strict adherence to her rules and discipline.

He constantly frequented divine service in public four times a day; and had, besides, prayers twice every day in his own family. He was a person of strict morals and great virtues; in particular, he was a man of a most generous spirit, one who undervalued money as much as any man could do; and expended it so freely upon learned, pious, and charitable uses, that sometimes he left little or nothing for the use of himself and family. His charity was so great, that he was a husband to the afflicted widow, a father to the orphan, and a tender parent to poor children. Two instances of this will suffice to show the truth of what is here asserted. He constantly allowed a year's pension to a poor man of St. Thomas's parish, near Oxford, on purpose that he should teach, gratis, twenty, or twenty-four poor children of that parish to read, some of whom he afterwards bound apprentices, or made scholars.* And so eminent was he for charity, the most lovely and especial duty of christianity, that he became a treasurer or almoner for the charity of others; and had frequently great and considerable sums put into his hands, to be disposed of by him as he thought fit.† In his episcopal capacity he was an excellent judge of men and merits; an exemplary watchman over his clergy, and a diligent assertor of their rights. To conclude his character, he was a bold and resolute man, and did not value what the generality of mankind said or thought of him, so that he could accomplish his just and

* Wood, col. 799.

† Willis, p. 435.

generous designs ; which, being too many to effect, proved the chief cause of shortening his days. He was buried July 13, in the divinity chapel, or north aisle adjoining to the choir of Christ Church Cathedral.* On his tomb, which is a plain decent marble, there is an elegant inscription, composed by the learned and polite Dean Aldrich, his successor. He was never married.

[*An historical account of the Society incorporated in England for propagating the Gospel in foreign parts, was published by Dr. Humphreys, the Secretary of the Society. This account extends only to 1728. We shall make such selections from it, as will furnish our readers with many interesting particulars of the rise of the Episcopal Church in several of the American States.*]

An account of the labours of the Rev. GEORGE KEITH, Missionary from the society in England for propagating the Gospel in foreign parts; from Humphreys's account of the society.

THE society, before they proceeded to appoint missionaries to particular places, resolved to send a travelling missionary or preacher, who should travel over, and preach in the several governments on the continent of the British America ; by which means they hoped they should awaken the people into a sense of the duties of religion. For this purpose they sent the Rev. Mr. George Keith, who had formerly resided in Pennsylvania, an itinerant Missionary, through the continent of the British North-America, with an allowance of two hundred pounds a year. He set sail from England on the 24th of April, in 1702, and arrived at Boston, in New-England, on the 11th of June following. He performed his mission in two years, and returned to England, and published a full account of his labours there, of which I shall give the reader here a very short summary.

* Wood, col. 799.

He travelled over, and preached in all the governments and dominions belonging to the crown of England, betwixt North-Carolina and Piscataway River in New-England inclusively, being ten distinct governments, and extending in length above eight hundred miles. During the whole time of his mission, he was very assiduous; he preached commonly twice on Sundays, besides on week-days, and the sermons were properly adapted to the hearers, before whom they were delivered. He had generally good success where he preached; the people in many places were well disposed for receiving of the gospel, and seemed to hear the word with great reverence, humility and zeal: they joined with him devoutly in the liturgy, and all public prayers, and the administration of the sacrament; and earnestly desired him to present their requests to the society, to have ministers sent among them. But he was especially successful in his preaching, and private and public conferences, in several places in Pennsylvania, the two Jersies, Oyster-Bay on Long-Island, and at New-York, where he laboured most, and continued the longest time. In the two first of these places a great number of separatist Quakers, or Keithians, who had separated from the body of Quakers in the years 1691 and 1692, had quite relinquished Quaker principles, and joined themselves to the Church of England members at Philadelphia; where the Rev. Mr. Evans, who had been sent thither by the Bishop of London, had now a very numerous congregation. These people, when they saw Mr. Keith, who had been the chief instrument and occasion of their forsaking the Quaker errors, coming again among them, and in the character of a minister of the Church of England, they expressed great joy and satisfaction to hear him preach what tended to their farther confirmation in the christian faith. Mr. Evans, the minister of Philadelphia, acquainted him, he had baptized above five hundred, men, women, and children, Quakers, in Pennsylvania and West-Jersey. And Mr. Keith, during his continuance in those parts, together with the Rev. Mr. Talbot, who accompanied him as his associate in his labours, baptized at least two hundred in Pennsylvania, and West and East-Jersey, New-York, and in some places on Long-Island, especially Oyster-Bay.

The Rev. Mr. John Talbot happened to be chaplain to the ship the *Centurion*, in which Mr. Keith went over to America,

together with Governor Dudley and Colonel Morris ; and being very much affected with the good undertaking which Mr. Keith was engaged to carry on, he offered to go with him as his associate in his travels, and was accepted ; several persons of worth, transmitted to the society a fair character of him, upon which he was supported with a salary, and Mr. Keith acquainted the society, that he was very useful to him in his labours, very diligent and very zealous in discharging all the ministerial duties.

There were now settled in Pennsylvania three Church of England congregations, which had convenient Churches, at Philadelphia, Chester, and Oxford. The Rev. Mr. Evans, Minister of Philadelphia, preached occasionally at Chester, and the Rev. Mr. Rudman, a Swedish Missionary, officiated at Oxford. At Philadelphia, they had public prayers not only on Sundays, but also on Wednesdays and Fridays, and by a mean computation there was an audience of five hundred persons from the town and county near Philadelphia, and more on great festivals. At the Church at Chester, there assembled commonly two hundred persons, and at Oxford above one hundred and fifty. These Churches are within thirty miles distance of each other, and were frequented by a considerable number of late converts to the Church from Quakerism, and were persons of good note for their christian conversation, devotion and zeal. There did usually assemble between two and three hundred persons, at Burlington, in West-Jersey, about twenty miles distant from Philadelphia, lying on the north side of Delaware river. Mr. Keith and Mr. Talbot laboured much among them, and with good success ; the congregation which assembled there, became a religious people, and well affected to the Church of England, though formerly the greater part of them were a loose sort of persons, regardless of all religion. Several of these desired baptism, and had also their children baptized by Mr. Keith and Mr. Talbot, or by Mr. Evans before their arrival, and had lately built a Church, and called it St. Ann's.

Mr. Keith laboured also much among the other sort of Quakers called Foxians, went to their meetings, and offered with all manner of good friendship to speak there, in ten several places ; at three in New England, at one in Rhode-Island, at Flushing on Long-Island, at Shrewsbury in East-Jersey, at Burling-

ton in West-Jersey, at Philadelphia, at Oxford in Pennsylvania, and at Herring-Creek in Maryland ; but he found them obstinately attached to their own notions, and instead of showing any expressions of kindness, used much reviling language towards him.

In divers parts of New-England he found not only many people well affected to the Church, who had no Church of England ministers, but also several New-England ministers desirous of Episcopal ordination, and ready to embrace the Church-worship ; some of whom both hospitably entertained Mr. Keith and Mr. Talbot in their houses, and requested them to preach in their congregations, which they did, and received great thanks both from the ministers and from the people.

Mr. Keith, during his abode in these countries, printed also several sermons and tracts, in answer to books of Quakers and others, which were generally approved of, and seemed to have been very useful towards removing some prejudices against the Church of England.

Mr. Keith, in the conclusion of his narrative, represented to the society the want of a great number of ministers for a people dispersed over such large countries ; and assured them that several congregations in many towns, had engaged him to present their humble requests to the society, to send ministers to them. The chief of these were Amboy, Shrewsbury, Freehold, and Elizabeth-Town in East-Jersey ; Maidenhead and Cohansy, in West-Jersey ; Narragansett, Swansey, Little Compton, or Seco-net, in New-England ; Rhode-Island, and Shrewsbury by Chester River in Maryland, and Newcastle by Delaware River in Pennsylvania, where they were building a Church when he came away ; and, lastly, the people of Princess Ann's county, in the south parts of Virginia, which is one hundred and fifty miles in length, and had not one minister, though there were a great many people zealously disposed to the Church of England worship.

An account of the labours of the Missionaries in South-Carolina; sent by the Society for propagating the Gospel in foreign parts; from Humphreys's account of the society.

THE province of South-Carolina showed so earnest a desire of having ministers of the Church of England, upon the first information they received of this corporation being erected, that the society resolved very early to send Missionaries to this colony, that so good a disposition of the people might be assisted as soon as possible. Accordingly, in June, 1702, the Rev. Mr. *Samuel Thomas* was sent thither. The society designed he should have first attempted the conversion of the Yammosee Indians; but the Governor, Sir Nathaniel Johnson, and several other gentlemen there, judging it not to be a proper season to enter upon this work, he did not engage in that mission; but after some small continuance in the Governor's family, he was appointed by Sir Nathaniel Johnson, to the cure of the people settled on the three branches of Cooper River, fifteen miles distant from each other; but to make Goosecreek the chief place of his residence. Goosecreek was one of the largest and most populous country towns, and settled by English families entirely well affected to the Church of England, and who formerly had for some time the Rev. Mr. Corbin for their minister. The parish is twenty miles in length, and from eight to fourteen in breadth. Mr. Thomas discharged his ministerial office with very good success: he acquainted the society, that though his communicants at first were but five, they soon increased to thirty-two; that he had taken much pains also in instructing the negroes, and learned twenty of them to read. But in October, 1706, this worthy Missionary died, (as several gentlemen of the country wrote word) very much lamented for his sound doctrine, exemplary life, and industry; after having laid a good foundation for his successors, to carry on the work he had begun.

The society appointed the Rev. Dr. *Le Jeau* to succeed him. Upon his arrival in the country in 1706, he acquainted them, he had met with an extraordinary kind reception from his excellency the Governor, and the Chief Justice, and had received many tokens of great civility and goodness from several worthy persons. The people were then very busy in providing all ma-

materials for fitting up the Church and Parsonage House, which they soon after completed. He transmitted to the society an account of the state of his parish and other neighbouring settlements, wherein he represented very earnestly, that it was the greatest pity imaginable, to see how many various opinions had been spread there, by a multitude of teachers and expounders of all sorts of persuasions; and yet he could find very few that understood Christianity, even as to the essential parts of it; yet the parents and masters were endued with much good will, and a ready disposition to have their children and servants taught the Christian religion. He was not only very diligent in his proper cure at Goosecreek, but also assisted in other places, where a minister was wanting. The Church at Charleston being sometime after his arrival vacant, he used to preach once a month there, where at Easter he had but twenty-four communicants, though there were above five hundred persons of age in the place. He sometimes visited the French settlement in Orange Quarter, then entirely destitute of a minister, and administered the sacraments among them. This settlement consisted then of about thirty-two families, out of which there were fifty persons communicants. His own parish had about one hundred families, making up one thousand persons, much the greater number of which were members of the Church of England. He performed all parts of his ministerial duty with great diligence. The first year of his mission, he baptized twenty-one children, the second nineteen; and the number of the communicants increased to thirty-five. He instructed and baptized many Negroes and Indian slaves; and whereas he found several parents had neglected to have their children baptized, because they paid some duties to the minister, he acquainted them he desired nothing, and prevailed upon a considerable number of them to bring their children for baptism; and by his private as well as public discourses, persuaded several persons of a grown age, to attend him to be instructed in the essential doctrines of Christianity, in order for receiving baptism. He used frequently on week-days to catechise the younger people at his house, as finding nothing conduced more towards promoting the Gospel, than this private instruction of the youth. The Doctor was not only very laborious in his function, but by God's blessing very successful, and happy in

gaining the affections of his people. Soon after his being fixed among them, they made a voluntary subscription of sixty pounds a year Carolina money for him. The Church they first built became too small for the growing number of his parishioners, and they erected a beautiful brick edifice. A Parsonage House was built by some public benefactions, which, happening to be some time after unfortunately destroyed by fire, (all but the brick-work) the charitable country bestowed a very considerable sum for its repair. Captain Schenckinck, a worthy gentleman of the parish, gave one hundred acres of good glebe land to the Church for ever. The Doctor, after this, acquainted the society, that his parishioners were much improved, and become of a very sober, civil, and edifying behaviour, and that he had a full and constant appearance at Church; though there remained some few Atheistical persons and scoffers at all revelation. His congregation grew still more numerous, the communicants increased, and in 1714, they arose to seventy English, and eight Negroes. In the year 1717, Dr. Le Jeau died, very much lamented by his own parishioners, and regretted by every one who knew how useful and industrious he had been in promoting the Gospel in those parts.

In the year 1720, the society sent the Reverend Mr. *Merry* a Missionary into Carolina, and the Church of Goosecreek being then vacant, the parishioners requested him to come and reside among them, which he did for some time, but stayed not long, and returned again to England. The society, upon the request of the inhabitants of Goosecreek, soon after appointed another Missionary, the Rev. Mr. *Ludlam*; he arrived there in the year 1724, and began his mission with great diligence. There were in his parish a large number of Negroes, natives of the place, who understood English well; he took good pains to instruct several of these in the principles of the Christian religion, and afterwards admitted them to baptism. He said, if the masters of them would heartily concur to forward so good a work, all those who have been born in the country might, without much difficulty, be instructed and received into the Church. Mr. *Ludlam* continued his labours among the Negroes, and every year taught and baptized several of them; in one year eleven, besides some Mulattoes. The English of his parish were a very sober and well-behaved people, and duly at-

tended divine worship. Some few, who had been of looser principles, and negligent of the ordinances of the gospel, were persuaded to a due conformity to the Church, and several grown persons received baptism. The people continued regularly to bring their children to baptism, and devoutly frequented the sacrament. Mr. Ludlam persevered in a diligent discharge of all the duties of his function; but in October, 1728, he died; and in testimony of his regard to the society's good designs, and his respect to the people of his parish, bequeathed by his last will, all his estate, real and personal, to the society in trust, *for erecting and maintaining a school for the instruction of poor children of that parish.* His whole estate is computed to amount to about two thousand pounds Carolina money, after payment of his debts.

(To be continued.)

For the Churchman's Magazine.

Original Correspondence between some of the most eminent Clergy of the Church of England, and others, and the Rev. Dr. Samuel Johnson, first President of King's (now Columbia) College. The letters will be published in chronological order.

[Continued from vol. vi. p. 417.]

Letter from Bishop Berkeley to Dr. Johnson.

REV. SIR,

Cloyne, August 23, 1749.

I AM obliged for the account you have sent me of the prosperous state of learning in your College of New-Haven. I approve of the regulations made there, and am particularly pleased to find your sons have made such a progress as appears from their elegant address to me in the latin tongue. It must indeed give me a very sensible satisfaction to hear that my weak endeavours have been of some use and service to that part of the world. I have two letters of yours at once on my hands to answer, for which business of various kinds must be my apology. As to the first, wherein you enclosed a small pamphlet relating to tar-water, I can only say in behalf of those points in which the ingenious author seems to differ from me, that I advance no-

thing which is not grounded on experience, as may be seen at large in Mr. Prior's narrative of the effects of tar-water, printed three or four years ago, and which may be supposed to have reached America.

For the rest, I am glad to find a spirit towards learning prevail in those parts, particularly New-York, where you say a College is projected, which has my best wishes. At the same time I am sorry that the condition of Ireland, containing such numbers of poor uneducated people, for whose sake charity schools are erecting throughout the kingdom, obligeth us to draw charities from England; so far are we from being able to extend our bounty to New-York, a country in proportion much richer than our own. But as you are pleased to desire my advice upon this undertaking, I send the following hints to be enlarged, and improved by your own judgment.

I would not advise the applying to England for charters or statutes (which might cause great trouble, expense, and delay,) but to do the business quietly within themselves.

I believe it may suffice to begin with a president and two fellows. If they can procure but three fit persons, I doubt not the college, from the smallest beginnings, would soon grow considerable. I should conceive good hopes, were you at the head of it.

Let them by all means supply themselves out of the seminaries in New-England; for I am very apprehensive none can be got in Old-England, who are willing to go, worth sending.

Let the Greek and Latin classics be well taught. Be this the first care as to learning. But the principal care must be, good life and morals, to which (as well as to study,) early hours and temperate meals will much conduce.

If the terms for degrees are the same as at Oxford and Cambridge, this would give credit to the college, and pave the way for admitting their graduates, *ad eundem*, in the English universities.

Small premiums in books, or distinctions in habit, may prove useful encouragements to the students.

I would advise, that the building be regular, plain, and cheap; and that each student have a small room, (about ten feet space) to himself.

I recommended this nascent seminary to an English bishop,

to try what might be done there; but by his answer, it seems the colony is judged rich enough to educate its own youth.

Colleges from small beginnings grow great by subsequent bequests and benefactions. A small matter will suffice to set one a going; and when this is once well done, there is no doubt it will go on and thrive. The chief concern must be to set out in a good method, and introduce from the very first a good taste into the society; for this end, its principal expense should be in making a handsome provision for the president and fellows.

I have thrown together these few crude thoughts, for you to ruminate upon, and digest in your judgment, and propose from yourself, as you see convenient.

My correspondence with patients who drink tar-water, obliges me to be less punctual in corresponding with my friends. But I shall be always glad to hear from you. My sincere good wishes and prayers attend you in all your laudable undertakings.

I am,

Your faithful, humble servant,

G. CLOYNE.

Letter from Bishop Sherlock to Dr. Johnson.

SIR,

London, the 23d January, 1749-50.

I RECEIVED a letter from the clergy of Connecticut colony, dated the 15th September last, and one from yourself, dated the 30th. I agree with the clergy that it is highly proper and convenient to have a distinct Commissary for that colony; and it is a great satisfaction to me, to find that they have so worthy a person as yourself amongst them, under whose care and inspection they unanimously desire to be placed. I shall make no difficulty of sending a commission accordingly to you, as soon as I take a proper authority from the King; which I have hitherto delayed in hopes of seeing another and better settlement of ecclesiastical affairs in the country. It will not now be long before I shall be able to write more distinctly. I am,

Sir, your affectionate brother, and servant,

THO. LONDON.

*Letter from Bishop Sherlock to Dr. Johnson.**London the 19th September, 1750.*

SIR,

AS I have writ to the Commissaries of the late Bishop to give them an account how matters stand here, with respect to the ecclesiastical state of the churches abroad, I have ordered you a copy, and shall be obliged to you for any information you can give me.

I am, Sir,

Your affectionate brother, and servant,

THO. LONDON.

 COPY.
London, 20th September, 1750.

REV. SIR,

I HAVE no excuse to make for the silence I have observed towards you, and the other Commissaries in the plantations, but only this, that I waited in hopes of giving you an account of a settlement of ecclesiastical affairs for the colonies, in some shape or other. I have been far from neglecting the affairs of your churches, and have been soliciting the establishment of one or two Bishops to reside in proper parts of the plantations, and to have the conduct and direction of the whole. I am sensible for myself that I am capable of doing but very little service to those distant churches, and am persuaded that no Bishop residing in England ought to have, or willingly to undertake this province. As soon as I came to the See of London, I presented a memorial to the King upon this subject, which he referred to his principal officers of state to be considered. But so many difficulties were started, that no report was made to his Majesty. After this I presented a petition to the King in council of like purport. His Majesty's journey to Hanover left no room to take a resolution upon an affair that deserves to be maturely weighed. This lies before the King in council, and will, I hope,

be called for when his Majesty returns to England. This is a short state of the case.

You will see by this account, that I am not yet able to say any thing as to the effect of these applications; but as in all events a new patent must be granted, either to the Bishop of London, or to a new Bishop, I desire to be informed by you, how the jurisdiction has been carried on during the time that the late Bishop of London acted under a patent from the crown. I know the jurisdiction so granted extends only to the clergy, but with respect to *this* branch there seems to me to be some defects in the patent. But I will not point them out to forestall your judgment, but shall be much obliged to you for any observation upon this head, which your experience has furnished you with, which I shall endeavour to make use of for the service of the churches abroad. I am, Sir,

Yours, &c.

Bishop Sherlock to Dr. Johnson.

REV. SIR,

London, the 21st April, 1752.

I AM very much obliged to you for your letters of the 26th March, and the 25th September, 1751. I have above a quarter of a year been under a fit of the gout, which has disabled me from attending to business, otherwise you should have heard sooner from me.

The observations you communicated to me, with relation to the settlement of episcopacy amongst you, are very just, and worthy of consideration; but I am afraid that others, who have more power and influence, do not see the thing in the light that we do, and I have but little hopes of succeeding at present.

I think myself at present in a very bad situation; bishop of a vast country, without power or influence, or any means of promoting true religion; sequestered from the people over whom I have the care, and must never hope to see. I should be tempted to throw off this care quite, were it not for the sake of preserving even the appearance of an Episcopal Church in the plantations.

Your letter of the 20th October last, sent by Messrs. Camp and Colton, came but lately to hand. I thank you for it, and particularly for giving me some light into the quarrel between Mr. Graves and Mr. Colton. Mr. Graves wrote to me a very bad character of him, but could not conceal his passion and resentment, charging him with very heinous crimes. His letter gave me very great offence, as he will find when he receives my answer. I am, Sir,

Your affectionate brother, and humble servant,

THO. LONDON.

(*To be continued.*)

[*The following Sermon has been transmitted to us for publication.*]

On the DEATH of BELSHAZZAR, King of Babylon. A Sermon, by the Rev. John Barnwell Campbell, B. A. of South-Carolina, late of Queen's College, in the University of Cambridge, England.

Daniel v. 30.—“*In that night was Belshazzar, the King of the Chaldeans, slain.*”

SINCE we are all engaged in the pursuit of happiness, it becomes highly interesting to us, to know how others have succeeded in the attempt. For this purpose, the lives recorded in the sacred Scriptures are of peculiar use. There, a great variety of characters are exhibited; their virtues are not too highly extolled, nor their vices concealed. The close of life, however, most marks its happiness or its misery, and it is to that particular period in the character we are about to exhibit, to which we would draw your attention.

Millions of immortal beings pass into eternity, unnoticed and unknown; but the deaths of illustrious persons most powerfully awaken curiosity: more especially when portentous events hang upon their dissolution, and empires totter, as their breath departs.

May we hope then, brethren, to interest your understandings, and to touch your hearts, whilst we notice the untimely death of a youthful monarch, ruler of Babylon, the glory of kingdoms, and the beauty of the Chaldee's excellency.

There is wonderful force in the expression, which conveys to us the period of his fate. "*In that night was Belshazzar, the King of the Chaldeans, slain.*" It refers,

1st. To the night of his *feasting*. We find from the context, that "the King made a great feast to a thousand of his lords, and drank wine before the thousand."

There is nothing wrong in any man's simply giving a feast. As a King it might have been expected of Belshazzar. Abraham, the father of the faithful, made a great feast, at the weaning of his son Isaac. Heaven itself,^a both in the prophets and in the evangelists,^b is sometimes represented under the figure of a feast. And our Lord himself did not disdain attending the marriage at Cana in Galilee, and even contributing to the entertainment. We are not so rigid, therefore, as in an unqualified manner, to condemn Belshazzar for giving a harmless festival to the nobles of his court; but the fact was, this feast was exceedingly ill-timed.

The army of Cyrus, the renowned Persian prince, was at this very period encamped around the city, and was engaged in besieging it, whilst the Chaldean monarch and his lords were indulging in vain security, confiding in the strength of the place, whilst they gave way to mirth, and jest, and song.

The Jewish prophets had foretold its destruction, with remarkable precision. They had pointed out Cyrus^c by name, as the conqueror. They had even alluded to the *night*,^d to the *festival*,^e and to *Belshazzar*.^f But the prince, unwarned by the fate of his father, Nebuchadnezzar; unmoved by the predictions of the prophets, when he beheld the mighty battlements of his ancient city, with the venerable Euphrates flowing about them; her gates of brass, her draw bridges, and her vast

^a Isaiah xxv. 6—8.

^b Luke xiii. 28, 29. compared with John xiii. 23. and Luke xvi. 25.

^c Isaiah xlv. 1.

^d Isaiah xxi. 4—9. xlvii. 9, 12, 13. Jer. li. 11, 51.

^e Jer. li. 57, 59.

^f Isaiah xiv. 4—23.

internal resources, he smiled at danger, despised his enemy, and gave way to careless festivity. But to despise an enemy, is not the way to overcome him. The strongest fortresses have mostly been taken by surprise. Cyrus was no common general, and who can count upon the resources of a capacious mind?—And yet, Belshazzar feasted!

My brethren, do you wonder at his delusive blindness, and extreme folly, and is it not the case with many amongst you? Do none of you indulge in idle mirth, in dissipation and wild extravagance, utterly neglectful of your immortal souls? Do you recollect any particular night, in which you were thus heedlessly engaged? Call to mind, with lively gratitude, that you were not then suddenly brought to a strict account; for on such a night as *that* was Belshazzar, King of the Chaldeans, slain—but you are spared!—The expression, *that night*, refers,

2dly. To the *night* of his *impiety*. It was not sufficient for Belshazzar, thus unseasonably to indulge himself, he must seize the occasion to pour contempt upon Jehovah. We are told, “Belshazzar, whilst he tasted the wine, commanded to bring the golden and silver vessels, which his father Nebuchadnezzar had taken out of the temple, which was at Jerusalem, that the king and his princes, his wives and his concubines might drink therein.”

Whilst he *tasted the wine*, he commanded all this to be done. How naturally is drunkenness and impiety connected! Wine gives us courage to attack our Maker, and where you find a drunkard, you usually meet with a blasphemer also. Under its potent influence, Belshazzar did that which Nebuchadnezzar refused to do, although once distinguished for his pride.

The festival was not unlike many modern ones. “They drank wine and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.” And is not this similar to what on many occasions is now practised? Are not the heathen gods and goddesses, Jove, Mars and Bacchus, Venus, Cupid, and Diana, the frequent subjects of songs of praise, whilst at intervals, the names of Jehovah and of Jesus are blasphemed? Let such transgressors tremble, whilst they reflect that it was amidst such employments as *these* that Belshazzar, king of the Chaldeans, was slain, and others in latter times have been

as suddenly summoned away. We pray against "battle and murder, and sudden death." Oh, let none of these things meet us amongst scenes like this!—The expression *that night*, refers,

3dly. To the *night* of his *warning*. Amidst the noise of mirth and of jollity, and *within that hour wherein impiety was added to the feast*, "there came forth fingers of a man's hand, and wrote over against the candlestick, upon the plaster of the wall of the king's palace."

As the sacred vessels were sent for by the authority of the monarch, so this wonderful appearance manifested itself to *his* conscience, and to *his* senses in *particular*. He alone seems to have seen part of the hand, which was employed; but the characters remained visible to every one, and so luminously were they written, that they were sufficiently apparent, though opposite to the bright beams of the candle. In a moment the sounds of youthful mirth and ostentatious impiety ceased. The drunkard suspended his song, the blasphemer his oath; and though at a festival of a thousand lords, with their gay monarch at their head—silence reigned. Every eye was directed to the face of the king, and to the cause of his alarm. The hand writing remained unaltered, but the arrogant and the mirthful countenance of the king was changed. "His thoughts troubled him *so that* the joints of his loins were loosed, and his knees smote one against another." Why, my brethren, was Belshazzar thus dreadfully moved? Nothing had injured him. There was no rebellion in the company against him, his palace did not totter, nor were the sacred vessels dashed about, in bacchanalian riot, at his person. It is true, the appearance which had happened, was singular; but as no harm was already done, none was to be feared.

A philosopher would have calmly investigated it, and endeavoured to have referred it to some natural, though hidden cause. But, alas! Belshazzar was in no state for calm consideration; before any other explanation could be obtained, conscience had written with an iron pen upon his bleeding heart, and *guilt* had made him a *coward*. And many of us may recollect when its effects have been the same, when even *nothing* from *without*, attracted our notice! And however, in the moment of gaiety and of ease, we may have talked of the *purity* of our *hearts*, we

have sometimes been *compelled to confess ourselves sinners, by our fears.*

No wonder then, that Belshazzar should cry with a loud voice, that all kind of helps might speedily be brought, to sustain his sinking soul, and to acquaint him with the worst. Astrologers, Chaldeans, and soothsayers, (his common advisers no doubt) were soon hurried to his presence, and enticed by vast encouragements, to use their utmost skill. They came stimulated by ambition, and by avarice, but were constrained to confess their ignorance. They wished to administer comfort to their afflicted king, but they overwhelmed him with additional anguish, and contributed to the astonishment of his guests.

At length his father's queen pointed out to him the faithful, holy, but neglected Daniel, long distinguished as an useful interpreter. So far removed was he from the scenes into which Belshazzar delighted to engage, that we read not that he ever desired a conference with him before. His fears alone pleaded hard for the admission of so unwelcome a visitor, whose modesty had hitherto reposed in solitude.

Belshazzar's conduct resembles too many amongst us, who amidst the pressure of the calamities of life, or the pains of conscience, fly to their earthly friends and worldly advisers, who endeavour to turn them from the contemplation of their true state, to the vain amusements of life, which are as incapable of administering true comfort, as the Chaldeans and soothsayers of Babylon's court; instead of flying to God, to his word, and to his servants. Like him, too many seldom think of a minister, or of his instructions, until all other hopes have failed, and the soul trembles on the gulph of eternity!

At length Daniel appeared; but he could only explain the hand writing, remind the monarch of the past advantages which the history of his father might have led him to seize; refer him to his sins, and acquaint him that his kingdom and his life were soon to cease.

A minister, my beloved brethren, can do but little more than this. To him it belongs to open the records of conscience, to explain to us from God's word, that the hand writing of his law is against us, and to lead us to God, to the Saviour of the world, and to the Holy Spirit for assistance. Himself a sinner, he can only point out to us the cleansing fountain of a Redeemer's

blood, the remedy for our fears, the cordial for our sorrows, and bid us flee to it for salvation and for peace. The application must come from the spirit of the Eternal, and to none else must we look.

To Belshazzar, a proper explanation was given. It allowed him a short space to repent, but it averted not his fate. Daniel was clothed in superb ornaments which he despised, and was made third ruler in a kingdom which he knew in a few hours should be extinct. In *that* night, the *night* of his *feasting* the *night* of his *impiety*, and the *night* of his *warning*, was Belshazzar, the young king of the Chaldeans, slain. That palace which had been the scene of his crimes was also the place of his punishment. In the presence of those very nobles who had witnessed his outrageous conduct, his blood was spilt. The army of Cyrus, by turning the course of the river Euphrates, rendered it fordable, and marching through its bed, found the brazen gates of the city open, through the careless intoxication of the guards, reached the palace, and the monarch's heart.—From this awful subject, we learn,

1st. Not to provoke God to jealousy. "I the Lord thy God, (he declares) am a jealous God." Take heed therefore that thou awakenest not his jealousy, by preferring something else to the worship of him, and to the observance of his laws: for so did Belshazzar. Art thou tempted to pride, and to self-importance, whilst thou surveyest the riches which thou hast accumulated? Take care that thou givest God the glory, lest he swear in his wrath, that thou shalt not enter into his rest. Is thy understanding strong and cultivated? Beware how thou proudly seatest it upon the tribunal of the Almighty, and presumptuously dictatest to his spirit, and cavillest at his word.

It was amidst clouds, lightnings, and thunderings, whilst Israel trembled, and whilst Sinai shook, and the glory of the Eternal shone far above the tops of the surrounding mountains,* that he said, "I am a jealous God." Heaven and earth shall pass away, but not a tittle of this law shall fail.

Lead not a life of religious indifference, after all that divine wisdom has planned, and divine love executed; contemning that vast scheme into which the angels desired to look, whilst

* Deuteronomy xxxiii. 2.

with warm affections thou visitest thy farms and increasest thy merchandize. This, alas! is the most common way, in which the Holy One of Israel is provoked to jealousy!

“How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringest good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth.”* It was this which prompted Simeon’s triumphant song; this it was which cheered the tent of Abraham and wakened the lute of David. It was the burden of the songs of Zion, and it gladdened the hearts of pilgrims and of patriarchs. It was as the morning spread upon the mountains, to the eyes of the afflicted prophets, and it composed the hosannas of the heavenly host—“Glory to God in the highest, and on earth peace, good will towards men.” Above all, therefore, neither treat it with coldness, nor endeavour to take away the divinity of thy Redeemer; for *know*, and *feel* the *important truth*; he is thy observer *now*, and *soon* will be thy judge.—From this awful subject, we learn,

2dly. Not to despise warnings. Many are the warnings which happen in the life of man. The tumultuous affairs of the world, the revolving seasons, years, months, weeks, days, hours, and moments, utter their voices as they pass by, and loudly proclaim, that all things hasten to an end. Man swiftly passes along with the rapid stream to eternity; but immersed in business or in pleasure, he seems resolved to sleep, until awakened by the archangel’s trumpet, and the voice of God—“Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.”

Do not find fault with us on account of our zeal; for this would be even going beyond Belshazzar, who rewarded the fidelity of Daniel.† We are set as watchmen upon a high tower, to proclaim the coming danger, that you may be sheltered from the storm. We are commanded, “Cry aloud, spare not; lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins.”‡ If we refused to discharge our duty, we should deserve your utmost contempt.

Lastly, we learn from this subject,

2dly. Not to delay the great work of salvation. Perhaps

* Isaiah lii. 7.

† Daniel v. 29.

‡ Isaiah lviii. 1.

Belshazzar, when he was alarmed, said within himself, I have received a dreadful warning—to-morrow, and I will repent. But, beloved brethren, on *that very night* he was slain. The sun arose not upon him. He was cut off in the morn of life, in the full “blossom of his sins,” unprepared for the great day of account! Under the delusion of *to-morrow*, he silenced his conscience, and with hardened stupidity, resumed the feast of death! Unhappy prince, how mournful, how dreadful, and how common is thy delusion! Let the young, the gay, and the fashionable, take warning from thy fate, not to delay the solemn duties of prayer for repentance and forgiveness of sins, through the atoning blood of a merciful Redeemer. “Boast not of to-morrow, for thou knowest not what a *day* (or even a *night*) may bring forth. Behold, now is the accepted time, now is the day of salvation; work it out with fear and trembling. The Saviour of the world invites you; come at his call.” Nebuchadnezzar made use of Daniel’s instructions, and was saved. Belshazzar only hesitated—and perished! All men do not die of lingering disease; sudden deaths frequently happen. But if you be prepared, such an event will only be a quicker entrance into the realms of bliss.

John the Baptist’s death was as unexpected and as sudden as that of Belshazzar’s. Perhaps the very first intimation of it was from the messenger who came to behead him.* There was, however, this material difference between the state of Belshazzar and that of John the Baptist. The one was unprepared to die; the other was ready for the summons. The one lost his palace, his kingdom, and his soul; the other exchanged a dungeon for “a house not made with hands, eternal in the heavens;” solitary confinement, with all her horrors, for everlasting liberty, with all her joys; the fetters of captivity for the wreath of glory; the cruel visitations of man for the perpetual mercies of God; the season of contest for the palm of victory.

How peaceful the death of the just! How delightful the memorial of their good example! Beloved brethren, let us hasten to avoid the one, whilst we cordially imitate the other; that hereafter, when life and its troubles have passed away, and any one may have occasion to refer to the period of our deaths, with

* Mark vi. 27.

glowing hearts they may say, on *such a day*, or on *such a night*, he joined the angelic choir. "I heard a voice from heaven saying unto me, Write, blessed are the dead who die in the Lord, from henceforth; yea, even so saith the spirit, for they rest from their labours."

For the Churchman's Magazine.

A Comparison of the Controversy between the Calvinists and the Arminians, with the rest of Holy Scripture.

3. *Of Free-Will.*

[Continued from vol. vii. p. 408.]

IN order to serve the double purpose of guarding against the confounding of the sentiments here advanced with the Pelagian and Socinian errors; and of pointing out, more distinctly than has been yet done, the circumstances of man's condition, under which the texts referred to have been arranged; there shall be here stated the sentiments of the author, concerning the effects of the apostacy in paradise.

Whatever he has heard or read of this description, falls under one or another of the following heads—temporal death and its attendant ills—loss of original righteousness—imputation of the sin of Adam—and hereditary corruption.

The first is death with its attendant ills; meaning of bodily pain and susceptibility of injury from the elements: which would end, if there were no other dispensation of God to man, in the extinction of his being. It is the grace of God through Christ, that puts him on a new probation. And there seems no other way of accounting for there having been in the Jewish economy implication merely—of which indeed there is much—but no distinct revelation of a life to come; than by supposing, that, the original sentence being seen continually fulfilling, there was no way of looking beyond it, but through the medium of types and figures; which represented something not yet revealed, yet giving occasion of intermediate faith and consolation. The very phrase of "bringing life and immortality to light" presumes there being no divine testimony to a future state of being; except imperfectly, through the dispensations preparatory

to the gospel ; and fully, by means of its own bright discoveries. If so, every individual, when he resigns his breath, finds a termination of his whole interest and concern in the events of paradise.

The next particular, is the loss of original righteousness ; which consisted in willing agreeably to the will of God and in doing according to his commands. It supposes subjection of sense to reason ; and a readiness of mind to the contemplation of divine things. In short, whatever under present circumstances ought to belong to man, as a religious and moral being, is ascribed to him by the subject ; with the intermixture of an interfering propensity to sin. There has been alleged by the Socinians, that this could not have been the condition of Adam ; because such rectitude of disposition by nature must exclude a choice between the rival solicitations of good and evil. But this is an untenable objection. It supposes imperfection in the angels ; if they be, as we suppose, without temptation to sin. It even supposes imperfection in God, who “ cannot be tempted to evil ;” and whose will is essentially good and holy. The theory here maintained is most agreeable to our ideas of an original creation ; it harmonizes with the change in the earth and in the elements ; and it is the express declaration of the passage of scripture (Ecclesiastes vii. 29.) which says—“ God hath made man upright, but they have sought out many inventions.”

The third is the imputation of Adam's sin, of which the author, having rejected the doctrine altogether, would say no more ; were he not desirous of guarding against some mistatement of the doctrine, as if it were merely guilt charged because of hereditary depravity. Accordingly, that there may be a distinct idea of the matter spoken of, it is thus defined, and the mistatement alluded to is guarded against by professor Turretine (Locus 9. ch. xxxv.) “ If it be only so, that the sin of Adam is said to be imputed to us mediately, because we are constituted guilty by God and are made obnoxious to punishment, because of the hereditary corruption which we draw from Adam ; there will not be properly any imputation of the sin of Adam, but only of an inherent stain ****. We teach, that the actual sin of Adam is so in itself imputed to all descending from him in the ordinary way, that, because of it,

all are reckoned guilty ; and all may be punished, or at least may be accounted worthy of punishment."

Of the remaining particular—derived corruption—the author will deliver his sentiments ; such as he conceives to have been gathered by him from scripture.

Man, in his innocency, was so far from being under a covenant of works, that it was a covenant of grace to him altogether. By grace, he was called into existence. By grace, he held whatever helped to contribute the blissful state bestowed on him. And by grace alone he could have continued to enjoy it. That by apostacy he might lessen these benefits to his posterity ; and that these might even thereby lose them, in an extinction of their being, is certain. And in this, there is no contrariety to any attribute of the divine nature ; since the bestowing of a temporary benefit is no evidence, that it ought to have been made perpetual.

Adam fell : and by this event he incurred responsibility to the threatening—"dying thou shalt die ;" that is, "have thy being extinguished by a return to the earth, out of which it was created." The same was incurred for his posterity, if any were to proceed from him : for it cannot be gathered from the narrative, whether death might not have been made to do its work more agreeably to the letter of the threatening, had not the new dispensation of a Restorer intervened.

If this view of the subject be correct ; the mercy of God through Christ, which was co-eval with the fall, restores every man to a personal responsibility for his own conduct ; for which he must be accountable to that God, who shall judge all men according to their works. And this is declared so clearly, as ought to overbear all opposing speculation, arising out of passages less clear ; and more connected with circumstances on which they are dependent for explanation. The very being put into the state described supposes a responsibility of men, proportioned to the lights which God has bestowed on them, and the means which they have enjoyed. That all this may be, through Christ, in favour of many who never heard of him, is not only supported by passages of scripture, but is shown in the case of infants ; of whom it is believed by both of the litigent parties here in view, that at least some are saved. And this makes it the easier to be conceived, that the principle may be

extended. Even those Calvinists who, conforming to their public creeds and to the opinion of Calvin himself, pronounce of elect infants only that they are saved, cannot deny that their salvation is accomplished, under their ignorance of the procuring cause: and if so, why may not the same be believed of virtuous adults, labouring under ignorance alike involuntary and invincible? Let there be remarked the circumstances, under which men would have come into being in paradise; and under which they at present come; according to the opinion which has been stated. Under the former circumstances, they could have been peccable, as Adam himself was. Under the latter, they are far more exposed to sin, but favoured with a more beneficent dispensation, which supplies the mean of their recovery.

Man, in his present condition, is indeed very liable to sin, although not without a better principle, condemning it: and this is the struggle described by St. Paul, under the representation of "a law in the members, warring against the law in the mind;" and, except so far as it is resisted and subdued by the aid of divine grace, "bringing under captivity to the law of sin."

But if one of the reasons for setting aside the doctrine of condemnation to everlasting misery, as the effect of Adam's sin, was its not being found in the account of the apostacy in Genesis; may there not, in the same manner, be alleged against this other doctrine of natural corruption, that the same book is silent on the subject? By no means; and it may be distinctly traced, concise as is the narrative. Mortality involved in itself liability to every disease, to every species of violence, and to every privation, by which the effect might be accomplished. That the elements also underwent a change, appears in the superinduced necessity of clothing; which, although in the first instance supplied by an extraordinary interposition of the great Creator, was to be afterwards the product of human industry. Added to these, there was the curse of sterility on the earth, whose reluctant yielding of her treasures could not but be fruitful of the misery of want. Now is it not evident, what must be hereby brought about, by the natural connection between a cause and its effect? Such a change in the human constitution could not but be productive of imbecility of reason and strength of passion. And such a change in outward nature, while it produced, as was

intended, more powerful incentives to innocent desire, as accommodated to the supply of man's necessities; so it of course produced a greater danger of his carrying of that desire to an extreme, under the aforesaid impairing of his higher faculty of intellect.

Let there be remarked the manner, in which these causes are seen to operate; with the view of ascertaining whether they will not account for the abounding wickedness of the world. And for this purpose, let the matter be brought to the test of religious and moral duty.

Human duty, agreeably to the catechism, in which the division is here thought more correct than in the common systems of ethics, is divided into our duty to God and our duty to our neighbour: comprehending under either or both whatever relates to the proper government of ourselves.

In regard to God, he who writes never knew an instance, in which, there being proposed to the mind of a young person the idea of such a being, with the perfections usually ascribed to him, the result was hatred; or even any thing short of admiration and esteem. There have been so many instances within his observation, of its proving a theme dwelt on with delight, that he is warranted in believing it a general trait of the youthful character; although the contrary may sometimes happen; to be accounted for by an extraordinary association of ideas; the effect either of mistake in education or of the neglect of it. That the young mind may afterwards become indisposed to the contemplation of the same adorable Being; and may even become so far depraved, as never to think of him but with disgust; and for ought here known with hatred, although not met with in any instance, is conceded. But this may be traced to the prevalence of inordinate desire, in some shape or in another; which prompts the consciousness, that the great Creator and Preserver cannot be thought of, without self-reproach.

We also owe to God the proper government of ourselves. Now it will not be denied, that all passions to the contrary are desires, innocent and useful as implanted in the constitution, yet running wide of their objects, or else carried to an extreme. Beastly as gluttony is, no man ever pronounced hunger an entailment on the fall and in itself sinful; since Adam, in his innocency, was to eat of the fruit of the trees of the garden: And

the same may be said of every other natural appetite, as implanted by the Author of our Being. Now however wide and dreadful the range of appetite, let loose for the disturbance of human happiness ; this is evidently the result of that increase of desire and that decrease of the restraints of reason, which were the unavoidable accompaniments of what we find recorded concerning a change in Adam and in all around him.

A similar series of sentiment may be applied, as affecting the performance of a man's duty to his neighbour. Every one who has attended to the operations of a young mind, must have remarked in it unequivocal evidences of gratitude and of a disposition to offices of kindness. It does not so soon prove its submission to the law of justice ; and will accordingly grasp at what is not its own. But this is owing to there being required some knowledge of the distinction between "meum" and "tuum," as a ground on which the law may operate. The same may be said of the law of truth. An infant may violate it by signs, before he has the power of utterance ; finding in it some gratification of appetite ; and not having the least idea of the effect of the subject on society. But in regard to both these laws of honesty and truth ; there seem to be no instances, in which young persons, properly instructed, more directly assent to their obligations and manifest a disposition to the practice of them ; however they may lose sight of them in succeeding life, through the influence of temptation. But when there is annexed the condition of proper instruction ; there is implied consistent example of the instructor. Even if some instances, to the contrary of what is stated, may come within the experience of others ; yet, if the general fact be agreeable to the former, it is sufficient to the argument. As there are monsters in the natural world, there may perhaps be something analogous in the moral ; although it is here doubted.

But if there be correctness in what has been laid down as a property of very early years ; how happens it, that young persons are so often and so easily drawn aside, to selfishness and injustice ? It is from a growing acquaintance with their present and with what may be their future wants ; together with the difficulties attending the acquisition of what is to supply them ; and of various ways in which they may come in competition with their neighbours, for that which is their common object of

desire. Hence arise anger—jealousy—envy—malice ; with all the injurious treatment, which is the result of them. Some of the passions, indeed, have been distinguished from the other passions, by the epithet of unnatural. But they are all equally unnatural in this respect, that they arise from cupidity, carried to an extreme ; and equally natural in this, that they may be traced to principles, which are necessary and useful in the human constitution.

The passion which has a connection the least obvious with the causes stated, is that of pride, in its modifications of contumacy to superiors, of arrogancy to inferiors, and of jealousy towards equals, and in various other operations. Still, these things are resolvable into the same causes ; it being because of an apprehended interference with the acquiring or the retaining of what is made desirable, by real or imaginary wants, that men cherish feelings so inimical to others and so tormenting to themselves. And uniting with such a series of unsocial passions, there is the misdirection of that noble ardour of the mind, which was given to excite it to laudable and useful enterprise. For although one end of this endowment is esteem ; yet, combining with ignoble principles of conduct, it defeats its own end, by deeds which deserve universal detestation. Under the perversion which has been described, it would be as unreasonable to say, that the hands which steal were not made to work ; and that the tongue which blasphemes was not made to speak the praises of the Creator ; as that the affection of the mind, which issues in any abominable crime, was not implanted for some purpose, worthy of the great Being who bestowed it.

Now let there be the inquiry, whether the fall of Adam, as here stated, agrees with what we are taught in scripture, concerning redemption.

So far as the doctrine relates to the being restored to immortality, with new responsibility attached to it ; there must be a suitableness with the promise of “the seed of the woman bruising the serpent’s head ;” the gain being thus accommodated to the more visible property of the loss. But the more important part of the subject respects the taint of nature ; and prompts the inquiry as to the way, in which the remedy is suited to the disease. Here, all mankind out of the Christian Church may be left to the effect of the principles already stated, as to their con-

dition. Concerning infants brought to Christ by baptism; it is a scriptural truth, not contradicted within the first fifteen hundred years of the Christian era, that they are made his by baptismal regeneration: under which term there is here included, not a moral change; but partly the being begotten again to immortality, spoken of in 1 Peter i. 3; and partly the new character assured to them in a federal institution, in which the aids of the holy spirit are stipulated to them on the part of God. The same applies to adults; except that, as the difference of the case suggests, obedience is promised in person; and further, that there must be repentance; which is inapplicable to infants. In the event of subsequent sin, there is no difference between the two descriptions of persons. Repentance is not denied: but yet, awful is the prospect, unless the end of all be accomplished—that victory which the Apostle, after describing the conflict in the sinner's breast, mentions as the achievement of Christian faith; and which consists in being delivered from “the body of this death.” Without this, there would not apply what he says of glorying in the fruit of such a victory—“There is therefore now no condemnation to them that are in Christ Jesus; who walk not after the flesh, but after the spirit.”

When there is contemplated the theory here proposed, of the consequences of Adam's sin; there is mourned over the contrariety in which it stands to the system of many faithful ministers of that Gospel; which we in common consider as the foundation of our faith. But there arises a confirmation of what is here held, from looking into the writings of sensible and learned men on the other side; and from remarking the caution with which, in general, they avoid the tracing of opinions to their consequences: which would present a picture of the world, different from the original, as it stands before their eyes. For if what they say be correct, of a depravity universal and entire; it would surely follow of all men and women, not under the regenerating power of Christianity; that they stand ready for any kind of wickedness, further than as they may be restrained from it, by some counteracting selfishness. If this be so; we may cast our eyes around us; and say of persons who fill the most respectable stands in society—That man would fain murder such another, who is a competitor with him in the road to public honour;—That other man must needs be desirous of making his

own, the property of a certain orphan committed to his care;—and that other, were he to follow as his inclination leads, would be abandoned to lewdness of every kind. Such are the men and such is the wickedness of their hearts; and such would be their outrages; were they not kept within bounds, by considerations which represent the temporal loss, as what might probably be greater to them than the gain. And further, it must be true of domestic life, on the principles of such a theory, that, in regard to the greater proportion of the world, it is the result of the most groveling motives, if the son do not take the life of the father, the husband that of the wife and the wife that of the husband; whenever, in the respective cases, there may be the prospect of an alteration for the better, in the condition of the inimical parties. Calvin (B. ii. ch. iii. sect. 3) thus avows the sentiment, in its extent—“The Lord cures those diseases, (meaning vicious propensities) in his elect. In others, with a bridle thrown over he restrains them, only lest they should boil over; so far forth as he sees it to be expedient, for the conservation of all things. Hence some are restrained by shame; some by fear of the laws, howsoever a great part of them do not dissemble their impurity; others, because they reckon it to contribute to a reputable manner of life, howsoever they may aspire to it.” Others emerge above the common level, whereby, in the exercise of magistracy, they keep others within the bounds of duty. Thus God by his providence bridles the perversity of nature, but does not cleanse within.”

It would be easy to cite sentiments from Calvinistic divines, to the same effect. One more however shall suffice. The learned and pious divine here in view—Bishop Beveridge, in his Exposition of the 9th Article of the Church of England, contrasting the present state of man with that in which he was created, says—“So that he that before did not only not hate God but love him, doth now not only not love him, but hate him; his nature being now averse from good and inclined to evil; as it was before averse from evil and inclined to good:” And again—“A wolf begets wolves, not lambs; so he (man) begets sinners, not saints: and hence, a child is a sinner as soon as born; yea, as soon as conceived, before any sin can be committed by it, it hath sin conceived in it.”

It is not always that we find Calvinistic writers delineating

their doctrine in its extent, like Calvin and Bishop Beveridge. On the other hand, it is not uncommon to find among the less informed advocates of the theory, persons who are aware, that, in the extent described, it is opposed to fact; and who endeavour to guard against this, by "restraining," or what they sometimes call "preventing grace." In doing this, they change the meaning of the latter term, which is of well known signification in theology, expressive of a sound truth; that of the grace of God going before us in all good, and disposing to it. The expression "restraining grace" may also be correctly used; although not in the sense here alluded to. That the holy spirit of God by suggesting salutary sentiment to the mind, may keep a man back from an action which he wickedly wills to do, may be conceived of. This however is not the thing, which the persons referred to mean. It is, that divine grace keeps the will from willing evil. Under an utter incapacity of apprehending the distinction, no more shall be said concerning it. Neither Calvin nor Bishop Beveridge could have said any thing so unintelligible; and therefore the former, as no doubt the latter would have done, places the restraint in motives foreign to religion: thus speaking language which may be understood; although describing mankind otherwise, than as we know them.

If infants were really, as they come into the world, so much like imps of hell, as they are described by the theory alluded to; instead of watching as we do their early efforts and emotions; it would be more consistent conduct in a Christian, to conceive of them as of serpents or of rats, from which we turn away with disgust, even when we have no apprehension of their doing us harm. But when we see the state of matrimony engaged in by a conscientious advocate of the theory, there is a consolation in believing, that he has not an entire confidence in the foundation of it; or that he would not voluntarily be the mean of increasing a progeny, declared to be hated by God and deserving to be hated by men also; however he may be impelled by an appetite, which he might hope to keep down by strict abstinence and by continual prayer.

It is no small evil, resulting from such mistaken representations of human nature; that many a man, far from the temper and state essential to the lowest grade of Christian standing, yet not a stranger to temporary devotion and good desires, and fur-

ther not conscious of hatred to God or of malice against men, yet taught that the latter are always attendant on the unregenerate, considers with satisfaction, that he therefore cannot be of the number; while yet his delinquences are such, that it may confidently be said of them—"These spots are not the spots of God's children."

But by what process of argument can the theory be made to agree with the evident principle of common sense, that an essential ingredient in sin is the exercise of intellect? Or how shall we reconcile it to the equally reasonable maxim of scripture, that "where there is no law, there is no transgression?" We observe, in certain animals, sensibilities like those which we brand as sinful passion in mankind. Yet of sin we do not accuse them; and the idea, that the justice of God cannot pass it by without an atonement, never enters into our minds. On the same principle, we acquit ideots and madmen of crimes; although the latter may be outrageous in the extreme. How then can there be more sin in an human being, possessing less that looks like intellect, than what may be found in a madman, or in an ideot, or in a brute? The writer of this has been in the habit of supposing, that the weak point in the system, here noticed, gave occasion to the introducing of the doctrine of the imputation of Adam's sin; although the necessity of it had not occurred to Calvin. Mankind were to be considered as coming into the world, deserving of the eternal wrath of God. But he cannot, it is said, condemn an innocent creature to everlasting misery. Sin therefore must attach to the infant, in one way or another; and accordingly, Calvin supposed sin and the attendant condemnation to belong to it from the mother's womb. But was this possible; unless, with a measure of intelligence suited to the case, the infant had done or at least willed something, which might be construed into a consent to the sin in paradise? Hence, to all appearance, arose the necessity of introducing the novelty of an imputation, by the just judgment of God, of a sin committed by representation. It is only thus that an infant can, with any appearance of consistency, be affirmed to be guilty as soon as it is born; or, to use the more consistent words of Bishop Beveridge, as soon as it is conceived; because, consent to a former sin by imitation requires the exercise of the intellectual faculty.

It is with the most profound reverence, that there is submit-

ted the following intimation concerning the person of the adorable Redeemer, as connected with the present subject. It has frequently pressed on the mind of the author; and he thinks that the withholding of it would not be consistent with the justice due to the sacred cause of truth. That in the person of Jesus, the divine nature was united with the human—not body only, but soul also, is the faith of Christians generally; and the excluding of the human soul is stigmatized as the heresy of the Apollinarians. But is it consistent with this doctrine, to conceive of the soul of fallen man, essentially such as the Calvinistic theory describes it? This objection had seemed important to the author, before he found in his reading any thing in any author, which had a bearing on the point. Nor did he meet with any notices of it, until his reading of Witsius; whose answer, he must say, has much confirmed him in the conviction of the insuperable nature of the difficulty proposed. This author, considering the matter in relation to imputation only, has some minute distinctions, not necessary to be repeated; and all turning on the point, that the second Adam was not born according to the ordinary course of nature; but in virtue of the promise of the seed of the woman. Notwithstanding this, however, there are the declarations in scripture, that he “took on him the seed of Abraham;” that “in all things he was made like unto his brethren;” and that as “the children are partakers of flesh and blood, he also took part of the same;” with other things to the like effect: which seem to intimate what is directly contrary to the design of the argument of Witsius. But even allowing him its full effect, as imputation is concerned; it does not touch the point of derivation. For, if “the word was made flesh and dwelt among us,” it matters not as to this point, how far the humanity was derived from Adam. There must have been an union of the word with the humanity, under all its essential properties.

There is another impression on the author's mind on the present subject; like the consideration introduced above, affecting the divine character. He alludes to the asseverations in scripture, that man, not only as to his original state, but as to his present also, is in the image of God. Thus (Gen. xi. 6) the reason given against the taking of human life, is—“In the image of God made he man.” And it is said by St. James (ch. iii. 9) concerning a licentious tongue—“Therewith bless we God, even

the Father ; and therewith curse we men, which are made after the similitude of God." Are these things consistent with the idea, that we have lost all traces of the divine image ; and, as some divines do not scruple to affirm, are by nature in the likeness of the devil ?* It is here presumed, that they are not. If it be answered, that the prohibition in Genesis, and the reproof in St. James are because of the image originally possessed ; they are no more pertinent to their purpose, than what might be affirmed of a fine picture would be pertinent, after the obliteration of all its lineaments ; their place on the canvass being supplied by an hideous visage, as unlike as possible to the other. If it should be further answered, that reference is had to the regaining of the image, it is irrelevant to the drifts of the passages, in their respective places. There might still be reasons against murder, and against licentiousness of tongue ; but there could be no reason against them, either in the circumstance that man once was, or in that of the possibility of his being destined to be in future, in the image of his Creator. The mere possibility is adverted to ; because according to the theory, the argument against the murder of any man would be, that for ought known to the murderer, the other may be one of those, who are to bear the image of God on their souls.

There have been mentioned some difficulties the solutions of which are not commonly attempted by Calvinistic writers. But there is one difficulty, which they often labour to remove. It is that of their system's apparently making of God the author of sin. A specimen of the manner in which the consequence is evaded, may be seen in Witsius vol. i. page 179 and following. The drift of his argument is, that God indeed excites and predetermines the will of man to vicious actions, so far as they are actions ; and so, that it is not possible, but that thus acted on, it shall act : but that, God not superadding the moral quality of goodness, the action derives its malignity from the creatures will ; which cannot be good, without a divine influx. And the position is laid down concerning human nature,

* Even the last opinion is not always thought to reach the tone of orthodoxy. For the writer of this, at a very early period of his life, heard a very popular Calvinistic clergyman declare from the pulpit ; that whereas some had characterized man as half beast and half devil, he ought rather to be described as all beast and all devil.

as well before the fall as after it. Such is the way, in which Witsius provides against the making of God the author of sin; for this is pronounced by him to be blasphemy. Can there be the least pretence from scripture, for a distinction on which so much is built? To do the professor justice, he does not present any scriptural authority in proof of it. Ought it not, then, to be an evidence of the extremities, to which the theory leads? It would seem, indeed, that the learned author, aware how inadequate some minds would be to the discovery of the consistency of his positions, provides for such occasions by remarking—"Though it be difficult, nay impossible for us, to reconcile these truths with each other; yet we ought not to deny what is manifest, on account of that which is hard to be understood." Certainly not: but the principle does not apply; where—as is conceived in the present instance—the matter, far from being manifest, has nothing in its favour, except its being needed to support a system; and where, instead of its being merely hard to be understood, it amounts to a contradiction.

Such are the opinions here entertained of the consequences of Adam's fall; and they seem to be far from having a tendency to lessen the motives to any virtue; but on the contrary to be necessary to all responsibility of conscience. Could we look back on our earliest thoughts and dispositions as having pointed to every thing hateful in the sight of God and man; we could not feel the pain of self-condemnation, for any excesses into which we may have fallen; or for any imperfections, in the performance of religious and moral duties. We might perhaps bewail the misery of such a nature; but could never be brought to any sensibility of the sin of it.

The author, however, is not without the apprehension, that his sentiments will be misunderstood and misapplied. One objection will be—and a formidable one indeed, if it be to the purpose—that they cherish the pride of human nature; because they are opposed to a system, which pre-eminently boasts of its enmity to that evil principle in the heart of man. In theory, there would not seem to be this result; so long as it is confessed, that we are under a pressure of sin and in a state of impotency, from which nothing but the divine mercy can relieve us. Besides, we are not so ignorant of satan's devices as not to be aware, that the pride of human nature may be displayed in en-

deavours to debase it. In practice, it is a delicate task to make an estimate of the opposite influence of the theories ; because of the invidious property of comparison. It is trusted, however, that there can be no indecorum in remarking, as the fruit of individual experience—which perhaps has not been sufficiently extensive for a criterion—that if the belief of the dark descriptions which have been given of human nature have generally the effect of making men, more eminently than others, meek, modest and unassuming under the sensibility of so great a misery ; it is what is here not known, or can be conceded.

Further, it would be exceedingly unfair to infer from what has been written, that the sinner is considered, on the account of his sins being the result of the misdirection of good properties of his being, as having the less occasion for the renovating work of grace. It will hold for ever true, that “the carnal mind is enmity against God ;” and that “to be carnally minded is death.” Not only so, the being in such a state poisons every performance, which might in itself be the subject of divine approbation. The sense entertained on this point shall be illustrated by reference to a passage in Dr. Witherspoon’s 14th lecture ; in regard to which, the liberty is here taken of thinking the Doctor correct in part, but not entirely. He represents his theory as “by no means asserting, that every act (of the unregenerate man) in every part of it is evil. Such as to speak truth, to do justice, to show mercy ; which certainly an unholy man may do. Nay (says he) I suppose even the greatest sinner that ever was speaks twenty true words, where he speaks one that is false. But what is meant to be asserted is, that every action of an unregenerate man is essentially defective as a moral duty ; because flowing from a wrong principle and tending to a wrong end.” Now the Doctor is here supposed so far right, as that the sinful state of man in question forbids the acceptance of an act, not partaking of the vicious properties of that state. But to say of the same man, that he cannot do any action in itself right, except from a wrong principle and with a view to a wrong end ; seems a carrying of the matter beyond what observation warrants. The Doctor goes on to show, what he means by a wrong end and motive ; instancing one man’s being sober from a concern for his health ; and another’s being frugal, to fill his purse. But if even persons who “live without God in the

world," as to any uniform sense of his authority and his presence, may do what is here stated, from higher considerations than those in the supposition; much more, if such persons may have temporary sensibilities partaking of the spirit by which they should be habitually governed; there must be an error in laying down so general a position, as that which has been quoted from a respectable and learned author. Of such an alliance, we have continually instances before our eyes: and there does not seem any possible danger in the distinction here laid down; because the character will still be determined by the ruling principle. A son, under the just displeasure of his father, may, during his estrangement, perform some actions which the father would be far from considering as defective, either in principle or in form: and yet these actions may have no effect on the relative position of the parties; while there are wanting the dutiful sorrow and submission, necessary to the giving of acceptance to any performance of the offender.

It is often asked—and with reason—If human nature be so pure, as some have taken a pleasure in describing it; how does it happen, that of a race so virtuous naturally, every individual, arrived at the use of reason, incurs at least a measure of guilt; while every community of them exhibit a mass of wickedness, which it is horrible to contemplate? Such a question has no bearing on the theory here laid down. According to it, mankind have a disease of nature; being sensible of sources of want and surrounded by correspondent temptations, which change weakness into sin. Here is a cause, which will account for all prevalence of iniquity; any further than as it may be checked by opposite testimony from the works and from the word of God, in neither of which hath he left himself without a witness; by the consenting testimony of conscience to them both; and by their being all directed to their proper end, under the influence of the Holy Spirit. It is true, that in estimating the comparative quantities of the good and the evil, some overlook much of the former, which is the more private; and make the most of the latter, which is always the more prominent to observation. Still, there is so much of this as to show, that there are no duties more important, than those of watchfulness and prayer. Every representation of human nature, which lessens the necessity of these, must be built on error. It is trusted, that no

such consequence results from the opinions which have been unfolded; but on the contrary, that they are more favourable to those exercises, than a theory, which, representing human nature as essentially in enmity to every holy thought and every good desire, may prompt the idea that there is a propriety in sitting still in such a state; until dragged from it by the resistless grace, which is to be treated of in the ensuing subdivision of the work.

(*To be continued.*)

For the Churchman's Magazine.

On the Love of Applause and Distinction in the World.

ONE of the most difficult parts of a Christian's duty is the unremitted effort which is required of him to repress the desire of worldly applause and distinction which is so apt to spring up and grow within the human breast.

The true nature of this prevailing desire for the applause of the world does not seem to be, in general, duly appreciated. So deeply does it take root in our hearts, and so dazzling are the efforts, both bodily and mental, which it has occasioned, that mankind are very much disposed to regard even its excess with a favourable eye. It may also be said that the universal prevalence of this principle, and its almost invincible strength, indicate that it is implanted in us by nature for wise purposes, and that consequently it is not in itself evil, but becomes so only when unrestrained or ill directed.

This reasoning is founded upon the supposition that the desire in question is, like our passions and appetites, inherent in our nature. But it may admit of doubt whether in a perfectly well regulated Christian mind this feeling would exist, or, supposing that it did exist, whether it would amount to desire. The mind of a human being, it is true, seems insufficient for its own happiness; it involuntarily looks for aid to other minds; nor does Christianity repress this impulse, but only aims at giving it a proper direction. A child naturally delights

in the approbation of his parents or guardians, and the rest of the world is nothing to him; as his views enlarge, it is the duty of religion to inform and convince him that he has a heavenly as well as an earthly father; that to Him he should look for protection and favour; and that were he to obtain the applause of all mankind, the acquisition would be vague, unstable, and far beneath the pure delight raised in the youthful breast by parental commendation; that the only happiness, in short, which in this world can be likened to the untainted joys of childhood, is the persuasion, induced by the testimony of a good conscience, that our thoughts and actions are approved by our heavenly Father. And it is worthy of remark that the capacity to enjoy such pleasures is probably one point in which those who are fit for the kingdom of heaven resemble "little children."

Although the love of fame was confessedly the chief motive which actuated most of the celebrated men of heathen antiquity, yet its unworthiness did not escape the notice of some of their philosophers. Cicero, in his *Somnium Scipionis*, introduces the elder Africanus dissuading his young namesake from the love of fame, by desiring him to observe in how comparatively small an extent of country were contained all the men among whom his name could ever be celebrated, and how short a time those men were to remain upon the earth; and by urging him to pursue virtue for the sake of its intrinsic charms.

A good man, without doubt, must always be gratified by the commendations of the virtuous; and it is right that he should be so, for it is a pleasure that resembles the approbation of conscience, and is totally different from the transient glow occasioned by the applause of the heedless multitude.

The forms and disguises of this love of distinction are various; but it is especially apt to insinuate itself into even the best intentioned minds under one or other of the modifications of that selfish and ostentatious sentiment well known by the term *vanity*.

Vanity is by many people regarded as a harmless and transient affection of the mind: but this is so far from being true, that, if not checked, it becomes so powerful as to absorb every other sentiment, and remains when almost every other feeling is extinct. It is one of the most subtle foes which Christianity has

44 *On the Love of Applause and Distinction in the World.*

to encounter. It seems directly or indirectly to actuate the whole train of infidels, from the philosophic free-thinker, who is elated by the distinction and imitators which his boldness and insolence have gained him, down to the ignorant and self-sufficient fop who discusses and decides, without hesitation, points which occupy in painful research men of the vastest conceptions and profoundest erudition.

In the midst of health and prosperity, very few if any are to be found who can entirely repress this sentiment of vanity ; nor can sickness and adversity always drive it from the breast ; and even on the bed of death it may not unfrequently be perceived to linger round the heart that is just ceasing to beat, and to flutter in the expiring breath.

So subtle is the poison of vanity, that, although it is the very reverse of Christian humility, it too often enters even into our religious acts and thoughts.

To show the power of this sentiment, it may be remarked that all men unite in applauding those who are most free from it ; and no character can easily be imagined more beautiful than that of a person whose thoughts, words and deeds are prompted by no selfish, no ostentatious, no ambitious motive : and yet, few, very few, have command sufficient over their own minds to make even an approach towards such excellence.

In order to mitigate this mental disease, we should endeavour to become deeply impressed with a sense of our real condition in this world. It should ever be present to our recollection that we are weak, dependent, perishable creatures ; that all our possessions, our endowments, our advantages are every moment liable to be taken from us, and cannot, in truth, be called our own ; that supposing a person were to attain the dominion over the whole globe, to possess united in himself all the genius and knowledge which have ever existed among men, and to be certain of living out the full extent of human life, that this person, if he justly appreciated his condition, must confess his glory and power to be but obscurity and weakness, his knowledge to be ignorance, and his life but a fleeting breath.

No feeling is more liable to mortification than vanity, and yet none is more tenacious of existence. Nothing but great calamity seems capable of eradicating it when once deeply im-

planted in the heart. And some of the most severe dispensations of heaven seem to be intended to cure this mental disorder. History records many examples of towering vanity reduced to humility. Lewis the fourteenth of France affords a very remarkable instance; and we shall conclude these remarks with a brief notice of some of the events of the latter part of his life.

The splendour of this monarch's court in the former part of his reign, the haughtiness with which he treated other princes and nations, and the costly entertainments and spectacles in which he wasted his time and treasures, are universally known. The praise and adulation which he received were unbounded. The celebrated Massillon, in one of his sermons, addresses the monarch thus: "Sire, if the world here spoke instead of Jesus Christ, it would doubtless hold a different language towards your majesty. Happy the prince, would it say, who has never fought but to conquer; who has seen so many powers armed against him only to grant them a more glorious peace; and who has always been superior either to danger or to victory. Happy the prince, who during the course of a long and flourishing reign enjoys without interruption the fruits of his glory, the love of his people, the esteem of his enemies, the admiration of the world, the benefit of his conquests, the magnificence of his works, the wisdom of his laws, the august hope of a numerous posterity, and who has nothing left to desire but the long continuance of what he already possesses."

Now, every circumstance in this high wrought adulation became eventually the reverse of what is here represented. The victories of Eugene and Marlborough over the French arms obliged this haughty monarch to sue for peace to the enemies whom he before treated with contempt. Such was the distress to which the court was at one time reduced, that it was obliged to be content with the coarsest food. "He lost," says the historian of Lewis the fourteenth, "during the last three years of his life, in the minds of the greater part of his subjects, all that he had done great and memorable"—"we saw the same people that, in 1686, had with tears prayed to heaven for the recovery of their king when sick, follow his funeral procession with very different emotions." The same author says, "It was the lot of Louis XIV. to see all his family perish in France by prema-

ture deaths, his wife at the age of forty-five years, his only son at fifty; and a year after we had lost his son, we saw his grandson the dauphin, his wife, their eldest son the duke of Bretagne, carried to St. Denis, to the same tomb, in the month of April, 1712. The duke of Berry, brother to the duke of Bourgogne, followed them two years afterwards; and his daughter, at the same time, passed from the cradle to the tomb."

"Louis concealed his grief in public; he suffered himself to be seen as usual; but in private the sense of so many misfortunes overcame him and threw him into convulsions."—The rest of his life was a scene of sorrow and vexation. M.

The Sacrament of Baptism explained in a Devotional Form: altered from Bishop Kenn.

GLORY be to thee, O blessed Jesus, who, to stoop to our weak and gross apprehension, hast in the two Sacraments made an outward and visible, and familiar thing, to be the sign, and memorial, and representation, of an inward and invisible mysterious and spiritual grace.

Glory be to thee, O blessed Jesus, for ordaining and giving us the Holy Sacraments:* thou thyself only art the author and fountain of grace, and thou only hast the right of instituting the conveyances of thy own grace: All love, all glory be to thee.

Glory be to thee, O Jesus, who hast elevated these obvious and outward signs, to an efficacy far above their natures, not only to signify, but to be happy means and instruments to convey thy grace to us, to be seals and pledges to confirm and assure to us the communications of thy love, that our sight may assist our faith, that if with due preparation we receive them, both parts of the Sacrament will go together; as certainly as we receive the outward and visible sign, so certainly shall we receive the inward and invisible grace; for which, all love, all glory, be to thee.

* Matt. xxvi. 26, 27, 28.

Glory be to thee, O Jesus, thou lover of souls ; it was by thy preventing love that I was baptized with the outward sign, water, in the name of the Father, and of the Son, and of the Holy Ghost ;* that I should believe in the most holy Trinity ; that I should entirely live devoted to the three most adorable persons, that I should wholly depend on their gracious assistances, and that it should be my chief care to love and glorify that triune Love, the Author of my salvation.

Glory be to thee, O Jesus, who by water, that washes away the filth of the body, dost represent to my faith thy invisible grace in baptism,† the which spiritually washes and cleanses the soul.

Glory be to thee, O blessed Lord, who in baptism savest us, not by the outward washing, but by the inward purifying grace, accompanied with a sincere vow, and stipulation of a good conscience towards God‡ ; by which thy propitious love brought me into thy church, the spiritual ark, to save me from perishing in the deluge of sin, which overwhelms the generality of the world ; and therefore all love, all glory be to thee.

Glory be to thee, O all powerful Love, by whose invisible grace we in baptism die to sin,§ to all carnal affections, renouncing and detesting them all, and resolving to take no more pleasure in them, than dead persons do in the comforts of life. O may I ever thus die to sin.

Glory be to thee, O Jesus, who from our death to sin in our baptism, dost raise us to a new life, and dost breathe into us the breath of love ; in this laver of regeneration,|| we are born again by water,¶ and the spirit, by a new birth unto righteousness : that as the natural birth propagated sin, our spiritual birth should propagate grace ; for which all love, all glory be to thee.

Glory be to thee, O most indulgent Saviour, who in our baptism dost give us the holy spirit of love, to be the principle of new life, and of love in us, to infuse into our souls a supernatural, habitual grace, and ability to obey and love thee ; for which all love, all glory be to thee.

Glory be to thee, O compassionate Jesus, who when we were

* Matt. xxviii. 19. † Ezek. xxxvi. 25. ‡ 1 Pet. iii. 21. § Rom. vi. 3, 4.
|| Tit. iii. 5. ¶ John iii. 5.

conceived and born in sin,* of sinful parents, when we sprang from a root corrupt, and were all children of wrath,† hast in our baptism made us children of thy own heavenly Father by adoption and grace;‡ hast made us heirs of heaven, even joint heirs with thy own self, of thy own glory; for which, with all the powers of my soul, I adore and love thee.

I know, O dearest Lord, that I am thine no longer than I love thee; I can no longer feel the saving efficacy of my baptism, than I am faithful to my vow I there made; no longer than I am a penitent, no longer am I a Christian: if I name the name of Christ, I am to depart from iniquity§. O do thou give me the grace of true repentance for all my sins, for my original impurity, and for all my actual transgressions, that I may abhor and forsake them all: wound my soul with a most affectionate sorrow, for all the injuries, and affronts, and dishonours, I have offered to infinite love.

Glory be to thee, O most liberal Jesus, for all those exceeding great and precious promises|| of pardon, and grace, and glory, which thou hast made to us Christians in the sacrament of baptism: O may I ever stedfastly believe, O may I ever passionately love, may I ever firmly rely on thy superabundant love in all these promises; for which I will ever adore and love thee!

Glory be to thee, who in my infancy didst admit me to holy baptism, who by thy preventing grace, when I was a little child, didst receive me into the evangelical covenant, didst take me up into the arms of thy mercy, and bless me¶. Glory be to thee, who didst early dedicate me to thyself, to prepossess me by thy love, before the world should seize and defile me.

Ah, gracious Lord! how long, how often have I polluted myself by my sins! But I repent, and deplore all those pollutions, and I consecrate myself to thee again: O thou most compassionate Saviour, pardon and accept me, and restore me to thy love. O let the intenseness of my future love, not only love for the time to come, but retrieve all the love I have lost.

Glory be to thee, O tenderest Jesus, who, when by reason of my infancy I could not promise to repent and believe for myself, didst mercifully accept of the promise of my sureties, who

* Psalm li. 5. † Eph. ii. 1. ‡ Rom. viii. 15. § 2 Tim. ii. 19. || 2. Pet. i. 4.
¶ Matt. x. 16.

promised both for me, as thou didst accept for good to the paralytick,* the charitable intentions of those that brought him to thee, and of the faith of the woman of Canaan,† for the cure of her daughter; for which merciful acceptance all love, all glory be to thee.

O my God, my Lord, the promise which was made by my sureties for me, I acknowledge, that as soon as I came to a competent age, I was bound myself to perform, and I own and renew my obligation; I promise, O my Lord, with all the force of my soul to love thee; O do thou ever keep me true to my own promise, since thou art ever unalterably true to thine; for which I will ever adore and love thee.

The Sacrament of the Lord's Supper explained in a Devotional Form, altered from Bishop Kenn.

GLORY be to thee, O crucified Jesus, who at thy last supper didst ordain the holy eucharist, the sacrament and feast of love.

It was for the continual remembrance of the sacrifice of thy death, O blessed Jesus, and of the benefits we receive thereby, that thou wast pleased to ordain this sacred and awful rite: all love, all glory be to thee.

Ah dearest Lord! how little sensible is he of thy love in dying for us, who can ever forget thee!

Ah woe is me, that ever a sinner should forget his Saviour! and yet, alas! how prone are we to do it!

Glory be to thee, O gracious Jesus, who to help our memories, and to impress thy love deep on our souls, hast instituted the blessed sacrament, and commanded us, Do this in remembrance of me.

O Jesus, let the propitiatory sacrifice of thy death, which thou didst offer upon the cross for the sins of the whole world, and particularly for my sins, be ever fresh in my remembrance.

O blessed Saviour, let that mighty salvation thy love has

* Matt. viii. 5.

† Mark ii. 5.

wrought for us, never slip out of my mind ; but especially, let my remembrance of thee in the holy sacrament be always most lively and affecting.

O Jesus, if I love thee truly, I shall be sure to frequent thy altar, that I may often remember all the wonderful love of my crucified Redeemer.

I know, O my Lord and my God, that a bare remembrance of thee is not enough ; O do thou therefore fix in me such a remembrance of thee, as is suitable to the infinite love I am to remember ; excite in me all those holy and heavenly affections, which become the remembrance of a crucified Saviour.

Glory be to thee, O adorable Jesus, who under the outward and visible part, the bread and wine, things obvious and easily prepared, both which thou hast commanded to be received, dost communicate to our souls the mystery of divine love, the inward and invisible grace, thy own most blessed body and blood, which are spiritually taken and received by the faithful in thy supper ; for which all love, all glory be to thee.

O God incarnate, how the bread and the wine, unchanged in their substance, become thy body and thy blood ; after what extraordinary manner thou, who art in heaven, art present throughout the whole sacramental action, to every devout receiver ; how thou canst give us thy flesh to eat, and thy blood to drink ; how thy flesh is meat indeed, and thy blood is drink indeed ; how he that eateth thy flesh and drinketh thy blood, dwelleth in thee, and thou in him ; how he shall live by thee, and be raised up by thee to life eternal :* I can by no means comprehend ; but I firmly believe all thou hast said, and I firmly rely on thy omnipotent love, to make good thy word ; for which all love, all glory be thee.

I believe, O crucified Lord, that the bread which we break in the celebration of the holy mysteries, is the communication of thy body,† and the cup of blessing which we bless, is the communication of thy blood ; and that thou dost as effectually and really convey thy body and blood to our souls by the bread and wine, as thou didst the Holy Spirit,‡ by thy breath to thy disciples ; for which all love, all glory be to thee.

* John vi. 54.

† 1 Cor. x. 16.

‡ John xx. 22.

Lord, what need I labour in vain, to search out the manner of thy mysterious presence in the sacrament, when my love assures me thou art there? All the faithful who approach thee with prepared hearts, they well know thou art there; they feel the virtue of divine love going out of thee, to heal their infirmities, and inflame their affections; for which all love, all glory be to thee.

O holy Jesus, when at thy altar I see the bread broken, and the wine poured out, O teach me to discern thy body there :* O let those sacred and significant actions create in me a most lively remembrance of thy sufferings, how thy most blessed body was scourged, and wounded, and bruised, and tormented; how thy most precious blood was shed for my sins; and all my powers do thou excite to love thee, and to celebrate thy love in thus dying for me.

Glory be to thee, O Jesus, who didst institute the holy eucharist in both kinds, and commanded both to be received,† both the bread and the wine, both thy body broken, and thy blood shed: Thy love, O Lord, has given me both, and both are equally significative and productive of thy love: I do as much thirst after the one, as I hunger after the other; I equally want both; and it would be grievous to my love to be deprived of either.

O my Lord, and my God, do thou so dispose my heart, to be thy guest at thy holy table, that I may feel all the sweet influences of love crucified, the strengthening and refreshing of my soul, as our bodies are by the bread and wine; for which I will ever adore and love thee.

O merciful Jesus, let that immortal food, which in the holy eucharist thou vouchsafest me, instil into my weak and languishing soul, new supplies of grace, new life, new love, vigour, and new resolution, that I may never more faint, or droop, or tire in my duty.

O crucified Redeemer, raise in me fresh ardours of love and consolation, that it may be henceforth the greatest torment I can endure, ever to offend thee, that it may be my greatest delight to please thee.

* 1 Cor. xi. 29.

† Matt. xxvi. 26, 27. John vi. 53.

*Considerations for Ash-Wednesday and the holy Season of Lent.
Altered from Brodrick's Holy History.*

ASH-WEDNESDAY is the beginning of the great and solemn fast of Lent. It is called *Dies Cinerum*, or Ash-Wednesday; for upon this day, in the primitive church, they used to clothe themselves in sackcloth, and sprinkle ashes upon their heads; which was the usual custom of penitents. Notorious sinners were on this day "put to open penance and punished in this world, that their souls might be saved in the day of the Lord."

Lent (which is the old Saxon appellation of the spring) is a season set apart for extraordinary humiliation; and hath always been observed in the Christian church. It is a season designed as a preparation for the great and joyful festival of our Saviour's resurrection. The observation of Lent is so ancient, that the precise time of its introduction cannot be ascertained. It was probably therefore an institution of the earliest age of Christianity; for no church can be found in which a solemn fast before Easter was not observed. In the limitation of this season of humiliation to forty days, the church probably had a respect to Christ's fasting forty days. This season was observed by the primitive Christians with great strictness and devotion. The last week of it, immediately preceding Easter, was called *Passion Week*; because it was more immediately devoted to the commemoration of the *passion* of our Saviour. And accordingly in the service of the church during this week, those parts of scripture are appointed for the *lessons*, the *epistles* and *gospels* which contain an account of the sufferings and death of our blessed Lord. This week was consecrated to more peculiar acts of abstinence, and humiliation, and devotion, in commemoration of the great and stupendous benefits conferred upon mankind by the death and resurrection of Christ.

Though we ought to repent, as well as to pray daily, yet, because we seldom do that well, which we pretend to do always, the Church hath in all ages prudently thought fit to set apart some solemn season, for the regular and sincere performance of our mortification and repentance; and accordingly, hath made choice of the holy time of Lent. During this season, we are to

endeavour to withdraw our minds from all sensual pleasures; we are to fix our desires and endeavours upon divine and spiritual objects; submitting our earthly to our heavenly interest, and renouncing the joys and pleasures of this life, that so we may be the better enabled to practise those heavenly virtues, which will conduct us to the felicities of the life to come. We are to mourn for our sins, and to resolve against them; we are to remember what vows we have already made, and broken; how often we have failed in our duty, and by what temptations we usually fall: and, consequently, we are to renounce all affections to sin, and firmly purpose to lead a new life.

The Church in these annual solemnities endeavours to stop our career in sin, and to lead us to regard the interest of our souls. For in this corrupt state, whereunto we are sunk, our nature runs to evil with a very strong bias; it is necessary therefore, that some holy seasons should be appointed, for holy meditation, examination, and penitence, lest by a long and uninterrupted series of unmortified passions, we should descend from that perfection of virtue, wherein the heavenly blessedness consists; and consequently be liable to the divine indignation among the children of disobedience. Our eternal happiness and welfare depends upon our mortifying our lusts; since God hath so ordained, that if we do mortify them we shall live; and that if we do not, we shall be for ever excluded from the regions of light and immortality.

The mortification of our sinful passions is absolutely necessary to the Christian life. For whatsoever is most esteemed and loved in the world, must be parted with as a snare, if it tempts us from our obedience: and this is nothing but what is most just and reasonable. For God having an unalienable property in us, we ought therefore to make an entire dedication of ourselves, and our most valuable interests to him; and to mortify all those sinful inclinations of corrupt nature, which dispose us to actual impieties. Every person is ordained to a glorious and supernatural blessedness, proportionable to his dispositions and qualifications for it; and till the soul is disentangled from all those unreasonable passions which clog and disease her, there is no possibility of her being associated with the blessed spirits of just men made perfect. And indeed, could we by an impossible supposition fancy a wicked soul admitted to

those fruitions, its pleasure would be as little, as its preparation for it was. For pleasure, which is a relative thing, implies a correspondence and agreement between the object and the faculty that tastes and enjoys it: and therefore, if a man should be placed in heaven, among all the joys with which that blessed state abounds; yet, unless his mind and temper did suit and agree with them, they would be so far from delighting him, that they would but reproach his lewd and sordid degeneracy from the temper of a pure and immortal spirit. What concord can there be between a soul, whose affections are wedded to the flesh; and those pure spirits, that are to live for ever upon wisdom, and holiness, and joy, and contemplation? Such a soul could never be entertained with the beatific vision, nor find any harmony or music in a hallelujah; it must be forced to pine and famish amidst all that plenty of delights, there being not one viand in all the heavenly banquet that she could relish. But, on the contrary, when all our carnal appetites are extinguished, and our wills and affections are in conjunction with the fountain of purity and blessedness, we shall be disposed to enjoy the pleasures of heaven, and our souls will be connaturalized to them: so that when we come to take leave of the body, we shall fly away into the spiritual world, with none but pure and spiritual appetites about us; where meeting with an infinite fullness of spiritual joys and pleasures, our pre-disposed minds will feed upon them with such unspeakable content and satisfaction, as will ravish them for ever from the thoughts of all other entertainments. And this was one great reason of those extraordinary abstinences, and corporeal austerities, that were imposed (at this season) by the primitive Church; that by these means they might gently wean the soul from the pleasures of the body, and teach it beforehand to live upon the delights of separated spirits. For God hath reduced us to this issue, either our sins, or our souls must die; either we must bid a final adieu to heaven, or our lusts; so that unless we love our sins so well as to ransom them with the loss of our immortal souls, it concerns us speedily to shake them off by repentance, and to mortify our most beloved lusts, since our eternal happiness and welfare depends upon so doing. ↵

Infinite is the love of the Almighty towards his creatures; and his great unwillingness to bring ruin and destruction upon them.

He promiseth, that if we will cast away our evil doings, and take up new purposes and desires; if we will renounce our evil desires, works also, iniquity shall not be our ruin. He sheweth, that his desire is not that we should die in them, but turn from them and live; so that he expostulates with us, and treats us with the most cogent arguments of an endearing and condescending love. And now certainly, the consideration of this is full of encouragements to repentance: For if our heavenly Father, who hath been so infinitely offended, and so highly provoked by us, be so ready, so forward to receive us; and there be no hindrance, no difficulty, no discouragement on his part; is it possible after all this, that we can be such enemies to ourselves, as not to return to a capacity of being eternally happy? Can we so far lay aside our reason, as to enjoy the pleasures of sin for a short momentary season, and thereby extinguish all our hopes of being pleased for ever? Let us not trifle in a matter of such vast importance: let us have pity upon ourselves and our immortal souls; and take due care to prevent that which is to be dreaded above all things, the being miserable for ever. Let us repent now, this very day,* for this is our day of salvation:† and if we let this day pass, it is probable we shall never have another. Let us make up our accounts as frequently as we can, that our repentance may in some measure keep pace with the errors and failings of our lives; and that we may not be oppressed and confounded with the insupportable weight of the sins of a whole life, falling upon us at once; and that perhaps at the very worst time, when we are very sick and weak, and have neither understanding nor leisure to recollect ourselves, and to call our sins distinctly to remembrance; much less, to exercise any fit and proper acts of repentance for them. The good Lord therefore grant, that these considerations may move us immediately to begin our repentance and to spend this holy season in mortification, and amending our lives: so that we becoming true penitents, may at last be made partakers of everlasting glory.

* Heb. viii. 7.

† 2 Cor. vi. 2.

The Prayer.

O holy and eternal Jesus ! who for our sakes didst fast forty days and forty nights ; and by whose holy example this season has been set apart for a solemn time of fasting, prayer, and repentance ; in mercy look down upon me, thy servant, and make me so deeply sensible of thy love to penitent sinners, that this, nor no other opportunity of repentance may be lost upon me. Thou, O God, knowest the infirmities of my nature ; with what difficulties my corrupt inclinations are overcome ; and how apt I am to cherish and indulge my sinful passions ; do thou, therefore, I most humbly beseech thee, give me such a sense of my frailties and corruptions, and such assistances of thy divine grace, as may enable me to resist all the temptations of the world, the flesh, and the devil. O give me a resolution so strong, a repentance so holy, a sorrow so deep, a hope so pure, a charity so sublime, that no temptation or accident may be able in any circumstance to tempt me from my duty to thee. Let me never, O Lord, lie down in sin, nor rise in shame ; but let me be partaker both of the death and resurrection of the blessed Jesus. And grant from this very moment, I may be indefatigable in thy service ; and that I may never more listen to the whispers of a tempting spirit : but let thine inexhaustible goodness and compassion bring me, and all sinners, to repentance ; and thy mercies give us pardon ; and thy Holy Spirit give us perseverance ; and thine infinite favour bring us to everlasting glory, through the merits and intercession of our blessed Saviour and Redeemer Jesus. Amen.

For the Churchman's Magazine.

A Letter from Aben-Israel to his friend Nathan, who liveth beyond the great river Euphrates.

IT delighteth me to have escaped from the shores of bloody Europe, and to have safely landed beyond "the great sea westward," upon a land unknown to our ancestors. I send thee

an extract from my dairy; it will give thee some idea of the inhabitants of this new world, as they term it. As I know thee to be zealous towards God, I have selected some observations upon the religious practices here adopted, as most likely to afford thee pleasure.

The Christians, who affirm that Messiah hath already come, do worship the God of Abraham, Isaac and Jacob, and also carefully preserve the books of Moses and the Prophets. Nevertheless, they allow themselves so much liberty of spiritualizing the religious institutions of Moses and their own Lawgiver, that in many instances it required more penetration than God hath allotted your friend, to be enable to discern wherein lie their devotions. Their houses of worship remain six days of the week with closed doors, solitary as the ruins of "Tadmor in the desert." No morning or evening sacrifice of prayer, praise or thanksgiving enlivens their walls, or inspires devotion in the breast of the priest or people.* And when the day of rest arrives, and the people are gathered together to hear the word of the Lord, unlike the ancient people of God, who, when Ezra rehearsed in their ears all the words of the law, did reverently stand; these hearers do abide immoveably fixed in their seats.† Moreover I have seen, when the priest was devoutly confessing before God the sins of the congregation, and offering up the incense of prayer; and when it behoved the people with contrite hearts to repent of their misdeeds; yea, I have seen the congregation on their seats, instead of bending the supplicating knee to him that made the heavens and the earth. At sight of this, I called to mind the example of the Prophet Daniel, who in his extremity, kneeled upon his knees with his face to Jerusalem: verily I rejoiced that men of my nation, inspired with the spirit of Jehovah, were not ashamed of thus humbling themselves in the presence of God, and have left us so goodly an example to follow. Nay, the Lawgiver of the Christians, whom they claim to have been immaculate, by their own confession, prostrated himself in his devotions;

* This censure does not apply to the large cities. The Episcopal Churches are there open for prayers on certain days during the week. *Ed.*

† Aben Israel forgets that the Jews in their Synagogues sit with their heads covered when the law is read. *Ed.*

but his followers neglect his example. Even when they eat bread, no uplifted hand or bended knee accompanies the petition for a blessing, or thanks for the benefit; but seated upon cushioned chairs, with elbows resting upon the festive board, they pray, they eat, and thank the Lord of heaven in the same irreverent posture; yea, even some of their priests, beguiled by fashion, do the like.

Shall I mention their dead? All are promiscuously laid in one common field, the saint and the sinner, the martyr and he that destroys himself. They fear not the judgment pronounced against the wicked son of Josiah, "He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem;" for when bereft of life they are frequently and literally turned out of doors. No enclosure secures the tomb from the "wild boar of the forest," except what nature with brambles and thorns may chance to furnish. Broken or uprooted monuments of the "mighty dead" are piled by the way side, or serve as pavements for passengers, while the chariot wheels of the children often rattle over the crumbling bones of their deceased forefathers.*

Have such people any just fear of him "who rideth upon the circle of the heavens?" Do they feel compunction for sin, and show no outward signs of contrition? Do they esteem the remains of the human body, the most excellent workmanship of the Creator, any more than the dust of the threshing floor, or the chaff before the wind?

When we meet again upon the banks of our native streams, we shall hold more long and interesting discourse, as we take sweet counsel together concerning the God of Israel, of his providence and goodness to man, and of the duty of the inhabitants of the earth to pay him humble adoration with all humility of heart and outward gesture.

ABEN ISRAEL.

* This censure is much too strong and general. Ed.

Inscription on the Tomb Stone of Bishop Seabury in New-London.

Here lieth the Body of
SAMUEL SEABURY, D. D.
Bishop of Connecticut and Rhode-Island ;
Who departed from this transitory scene, Feb. 25, A. D. 1796,
in the 68th year of his age, and the 11th of his
Episcopal Consecration.

Ingenious without pride,
Learned without pedantry,
Good without severity,
He was duly qualified to discharge
The duties of the Christian and the Bishop. .
In the pulpit he enforced religion :
In his conduct he exemplified it.
The poor he assisted with his charity ;
The ignorant he bless'd with his instruction :
The friend of men, he ever designed their good ;
The enemy of vice, he ever opposed it.
Christian! Dost thou aspire to happiness?
SEABURY has shown the way that leads to it.

B.

*Inscription for a Monument to be erected in the Church, to the
memory of Bishop Seabury.*

Sacred to the Memory of
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The beneficent Father of the universe,
Whom he feared,
Richly endowed him with wisdom and genius :

but his followers neglect his example. Even when they eat bread, no uplifted hand or bended knee accompanies the petition for a blessing, or thanks for the benefit; but seated upon cushioned chairs, with elbows resting upon the festive board, they pray, they eat, and thank the Lord of heaven in the same irreverent posture; yea, even some of their priests, beguiled by fashion, do the like.

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11th of his Episcopal Dignity.

The beneficent Father of the universe,
Whom he feared,
Richly endowed him with wisdom and genius :

And the adorable Redeemer of mankind,
 Whom he loved,
 Liberally blessed him with piety and goodness.
 Adorned with all these noble gifts of nature and grace,
 This Christian Bishop
 Became a bright and distinguished luminary
 In the Lord's Church.
 Reader! follow carefully his virtuous course;
 It ends in peace:
 Imitate zealously his shining example;
 It leads to God.
 This Monument is erected by Love and Friendship,
 To perpetuate the remembrance of this just man.

B.

The annual meeting of "the Bible and Common Prayer Book Society, established in the City of New-York," was held in Trinity Church, on Thursday the 26th February. The following Report of the Board of Managers was submitted to the Society.

THE managers of the Bible and Common Prayer Book Society of New-York submit to the Society the following statement of their proceedings during the past year.

It was, of course, the first object of attention with the Board to procure funds. For this purpose committees were appointed, in the different wards, to wait upon the members of the Episcopal Church, residing in the city, and solicit their support. The work is still but imperfectly executed. Nevertheless, we have reason to be thankful that so considerable a sum has been procured. The following report of the treasurer will show the state of the funds:

The Treasurer of the Bible and Common Prayer Book Society has received, since the commencement of this institution, the following sums for the use of the Society, viz.

For subscriptions and donations,	\$ 2848 50
A collection in Trinity Church, Feb. 27th, 1810,	191 84
Dividends of stock in the Eagle Fire Company,	211 50
	<hr/> \$ 3251 84

And has expended in the purchase
of twenty-seven shares in the
Eagle Fire Company at differ-
ent times, as per account ren-
dered,

\$ 3056 60

Insurance on £100 sterling worth
of Bibles, sent by the British
and Foreign Bible Society, per
do. do.

24 70

\$ 3081 30

The balance remaining in his hands is \$ 170 54

The total amount of subscriptions, donations, and
collections to this date, as far as the returns have been
received, is as follows:

Subscriptions of two dollars annually	\$ 150
Ditto of five dollars	60
Ditto for life	1950
Donations	1053 50
Collections in Church	191 84
	<hr/> \$ 3405 34

GULIAN LUDLOW, *Treasurer.*

Feb. 20th, 1811.

Beside this, the sum of 192 dollars has been subscrib-
ed in Common Prayer Books, most of which have been
received and distributed. And the British and Foreign
Bible Society, with their characteristic generosity, have
granted us, in Bibles, a donation of one hundred pounds
sterling. The books have not yet been received, but
are expected every day.

By the constitution of the Society, the contributions at the time of subscribing, and the donations which may at any time be received, constitute a *permanent fund*, and are, of course, not subject to disbursement. The disposable monies of the Society consist of the annual contributions, and the interest of the permanent fund. It will be seen, therefore, that the Society could not be in a situation to purchase and distribute books until a year after the commencement of its active operations. This will account for the fact, that no purchases have yet been actually made. The managers, however, have voted an appropriation of the interest which shall have been received upon the permanent fund on the first of this month, and of the annual contributions of the past year, to the purchase and distribution of Bibles and Common Prayer Books in such proportion as the standing committee shall think proper. As soon as the annual contributions shall be received, the committee will see that the appropriation in question be carried into immediate effect.

The following plan of distribution has been adopted by the Board of Managers:—One half of the Bibles, Common Prayer Books, and Religious Tracts, to be distributed equally among the congregations of this Church, in the state, situated without the city of New-York—One-fourth to be deposited with the Bishop for distribution in those parts of the state, which, in his opinion, may stand most in need of this aid—The remaining one-fourth to be deposited, equally, among the members of the Board of Managers, to be distributed as they may think proper.

The standing committee thought it expedient to place the Prayer Books subscribed in the hands of the Bishop, to be sent to those parts of the state which stand most in need of assistance. And one hundred and seventy copies have been distributed by him accordingly.

The Managers cannot omit this opportunity of congratulating the Society on the success which has thus

far crowned the institution. A permanent fund of upwards of three thousand dollars has already been obtained, and this fund, it is confidently trusted, will be considerably augmented by the fresh exertions which are intended to be made. The Board is desirous of so conducting the affairs of the Society, that the permanent fund shall go on gradually increasing, until it becomes large enough to answer very extensive and valuable purposes.

It must afford the sincerest pleasure to every friend of the Church to find the demand for the Book of Common Prayer so very progressive. In this state, particularly, there is an increasing attachment to the liturgy. And wherever the Common Prayer Book is particularly examined, the members of the Church are confirmed in their regard for her; and Christians in general are impressed with the piety and fervor of spirit which all her services and institutions breathe. The Managers are satisfied that an extensive circulation of the Book of Common Prayer will contribute materially to the growth and prosperity of our Church. There is a great demand for it in different parts of the state, and particularly on the frontiers.

It is impossible to behold the exertions which are making in Great-Britain, by the British and Foreign Bible Society, to diffuse the sacred scriptures through the world, without the highest admiration and praise. The Bible Societies, which are springing up in the different parts of this country, cannot fail, also, to afford the greatest satisfaction to all sincere Christians. We cordially wish them every success. We would beg leave, however, to express the opinion that Episcopalians, in their charitable efforts to diffuse the blessings of Christianity, should unite the Book of Common Prayer with the Bible. It is certainly the best summary of the doctrines and precepts of the Bible that ever was produced. And, in the spirit of true piety, equally untinged by enthusiasm on the one hand, and

lukewarmness on the other, it is superior to all the productions of the human mind. In this the learned and pious of all denominations concur.

"The present liturgy is almost universally esteemed by the devout and pious of every denomination, and is the greatest work of the Reformation next to the translation of the scriptures into the English language."

"All who are acquainted with the liturgy, deem it superior to every thing of the kind produced either by ancient or modern times." *Gen. Preface Clarke's Com. p. 22, 23.*

Such is the language of one of the most learned and distinguished dissenters of the present day.

The Bible and Common Prayer Book, then, should be constantly united by the members of the Church. And we would beg leave earnestly to recommend it to Episcopalians, every where, to form institutions on the model of the New-York and Albany Bible and Common Prayer Book Societies.

The Managers cannot conclude without expressing their thankfulness to Almighty God for thus far blessing our institution, and imploring for it his continued protection and support.

The Bishop and the Clergy of the Protestant Episcopal Church in the City of New-York, are members of the Board of Managers. The following gentlemen were elected members of the Board at the annual meeting; Matthew Clarkson, Gulian Ludlow, Henry Rogers, Thomas Harvey, George Dominick, Jacob Le Roy, William Bayard, John Onderdonk, David B. Ogden, John Slidell.

On Wednesday the 27th February, the Board of Managers met and elected the Rev. Thomas Lyel Secretary, and Gulian Ludlow Treasurer.

REVIEW.

For the Churchman's Magazine.

The Weekly Monitor, a Series of Essays on Moral and Religious Subjects. By A LAYMAN. Published by Brannan and Morford, Philadelphia; and E. Morford, Willington and Co. Charleston, South-Carolina.

THIS work, considered either with respect to its design or execution, is entitled to much admiration. He who in a state of society strongly marked by indifference to religion and its concerns, boldly steps forth from the busy haunts of men, to espouse the cause of the Redeemer and his gospel, and who pleads that cause with a rational and enlightened zeal, commands indisputably the respect and praise of every true member of the household of faith, and every friend to human happiness. In the present instance a writer of far more than ordinary talents, manifestly actuated by motives the most generous and pure, urges the claims of religion, in a manner well calculated to gain attention to them from all classes and descriptions of men. In the perusal of these papers, the most fastidious literary taste is gratified, while the most inveterate scepticism must find its respect commanded to the religion of the scriptures, by some one or other of the many aspects, in which it is here presented to its contemplation. By judicious selections from the works of the most eminent defenders and expositors of Christian truth and duty, the author places before the view of his reader, a splendid mass of evidence in their favour; and while he thus always happily illustrates and enforces his own sentiments, enhances their importance by the concurring testimony of the most fervent piety, the most profound learning, the most cogent reasoning, and the sublimest eloquence. The original parts of these essays are in a style of neatness and elegance, which bespeak for the writer the praise of both taste and genius; and much as the thoughts of others which he always so happily introduces to his attention, are entitled to the reader's respect, he often finds himself regretting the suspension of the pleasure, which the remarks of the monitor himself had awakened.

In the following extracts the feelings and views of the author, with respect to his undertaking, are expressed with the most engaging modesty, yet with the fervour of the Christian glowing with the love of God and man.

"I will not attempt to conceal the solicitude with which I commence my undertaking. To offer to the child of affliction the sweet consolations of religion; to arrest the thoughtless in his swift progress to destruction; to revive the dying flame of piety; to shake the deep-rooted confidence of the infidel; to settle the faith of the doubting Christian; to warm the cold, and to animate the timid, by the hope of the promised reward; these are, indeed, aims of no ordinary boldness; and when I compare my slender resources with the great objects before me, my heart sinks within me, and I am ready to retire, in despondency, from this field of difficulty and of danger:

"But all is in *His* hands, whose praise I seek;

"His frown can disappoint the proudest strain;

"His approbation prosper even *mine*." No. i. p. 11.

"Let not the cold and the phlegmatic accuse me of enthusiasm in a rash and hopeless cause. Can I gaze on the glories of the rising sun, and dwell with rapture on the countless and ever-varying wonders of nature, without lamenting his melancholy state, whose eyes are closed to this bright display of beauty, and to whom all creation presents nothing but a blank? When the sounds of harmony swell on my delighted ear, and I listen enchanted to the wild notes of the thousand songsters of the morn, can I repress the sigh of commiseration for him, whose ears the hand of heaven has sealed in perpetual silence? Cold indeed must be his heart, who, glowing with the fresh bloom, and bounding with the vigour of health, does not feel for the poor, afflicted, child of disease. Let me, then, employ my humble talent, in leading to the sun of righteousness, him who has shut his mental eye in voluntary darkness: let me try to charm the deaf adder by the glorious sounds and glad tidings of the gospel; and by an honest exertion of my poor abilities, let me endeavour to bring to the Physician of souls, those unhappy beings, who feel the agonies of a wounded spirit, and are wasting away under the miseries of a deceased and fallen nature." No. xiii. p. 94.

"In times, like the present, when infidelity assumes a bold and imposing attitude; when religion is falsely described to be a system of ignorance and superstition; when a pernicious philosophy insidiously labours to ruin the peace of millions, and scepticism affects to call in question the plainest and most undeniable truths; at such a momentous period, when every friend to the cause of Christianity seemed to be called upon to arm in its defence, I thought it to be my duty to step forward and raise my feeble voice in support of the best hopes and consolations of man. The weakness of the advocate will be more than compensated by the goodness of the cause. Like the widow in the gospel, I have thrown my contribution into the public stock. It is but a mite, but it is all I had in my power to bestow." No. xli. p. 308.

These extracts, while they most interestingly express the design of the Monitor, testify how much its author is entitled to the respect of men of letters as a writer, and to that of Christians, as a pious and zealous defender of their faith. We recommend his work to the attention of our readers, and venture to promise them both pleasure and profit from the perusal of it.

Among the essays, all excellent and interesting, we beg leave to mention the 1st, 3d, 15th, 30th, 33d, 37th, and 41st, as worthy of particular attention.

We rejoice in the success which seems to have crowned the undertaking of the amiable author; and, together with our thanks, beg leave to tender him our warmest congratulations on the satisfaction inseparable from having so happily effected what he had so laudably proposed. We hope he will pardon the freedom with which we express our regret, that "through avocations of a nature inimical to literary pursuits," the pen which produced the Monitor, should not continue to be employed in the service of a cause, to whose honour and advantage, it has, in this instance, so eminently contributed.

For the Churchman's Magazine.

On Sitting during the Singing of the Psalms.

MR. EDITOR,

I HAVE often observed, with regret, a striking inconsistency which prevails in our congregations. While the minister and people are engaged in reciting the psalms appointed for the day, the congregation very properly stand. But while they are singing the same psalms in metre, they irreverently sit. Surely the change of the psalms into metre does not alter their nature. They still remain psalms of adoration, of supplication, of penitence, and of praise. And during these acts of worship, standing or kneeling is the proper posture. Sitting during prayer or praise, is highly indecent and irreverent. No one would think of presenting in this posture a petition or a congratulatory address to an earthly potentate. And it is extraordinary that men should presume thus irreverently to approach the Lord of heaven and earth! In the congregations of the Episcopal Church in Connecticut, the people, I believe, stand while they are singing the praises of God; and I am informed the same laudable custom prevails in Christ Church in this city. May I be allowed, Mr. Editor, to express the hope that the time is not far distant, when those whose business it is, will take such steps as they may deem prudent to make this custom general.

A CHURCHMAN.

New-York, February, 1811.

At the anniversary meeting, in January, of "The Protestant Episcopal Society for the Advancement of Christianity in South-Carolina," the following persons were elected officers.

Rev. Dr. Dehon, *President*.

Keating Simons, *Vice-President*.

Thomas Higham, *Corresponding Secretary*.

David Alexander, *Recording Secretary*.

Robert Dewar, Henry Deas, John Dawson, jun. John Ball, R. J. Turnbull, Rev. P. T. Gervais, Rev. C. E. Gadsden, Hon. Theodore Gaillard, William Doughty, Robert Hazlehurst, Rev. J. D. Simons, Charles Kershaw, *Trustees*.

Died at Newtown, Long-Island, the Rev. Abraham L. Clarke; and at Trenton, New-Jersey, the Rev. Dr. Henry Waddell.

COMMUNICATIONS.

Died at Pulteney-Ville, (Ontario County) on the 4th instant (December) Mrs. Catharine Hallett, wife of Jacob W. Hallett, Esq. in the 33d year of her age. It is a tribute due to truth and unusual worth to say, that in the death of Mrs. Hallett her surviving husband is deprived of a most accomplished and amiable companion, her children of an affectionate mother, the indigent and afflicted of a friend whose heart and hand were ever open for their relief, and the Church of Christ of one of its brightest ornaments. Mrs. Hallett was a daughter of the late Major John Burroughs, of Freehold, in New-Jersey. She has left a son in his seventh year, and an infant daughter, to the care of their afflicted father.

Died at Hartford, Connecticut, on the 4th of February, 1811, Mrs. Lucretia Hatch, in the 53d year of her age, wife of Major Timothy Hatch. She endured an illness of eight weeks with exemplary patience and Christian resignation, and resigned her soul to him who gave it, with sure confidence in his gracious promises through a Redeemer. She still lives in the fond remembrance of an affectionate husband and numerous family of children.